



The Belo Herald

Newsletter of the Col. A. H. Belo Camp #49

And Journal of Unreconstructed Confederate Thought

January 2016

This month's meeting features:

Camp Business Meeting / Inductions



The Belo Herald is an interactive newsletter. Click on the links to take you directly to additional internet resources.

Col. A. H. Belo Camp #49

Commander - David Hendricks
1st Lt. Cmdr. - James Henderson
Adjutant - Jim Echols
Chaplain - Rev. Jerry Brown
Editor - Nathan Bedford Forrest



Contact us: www.belocamp.com
Belocamp49@hotmail.com

<http://www.facebook.com/BeloCamp49>

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Texas Division: <http://www.scvtexas.org>

National: www.scv.org
<http://1800mydixie.com/>
<http://www.youtube.com/user/SCVORG>

Commander in Chief Barrow on **Twitter** at [CiC@CiCSCV](https://twitter.com/CiC@CiCSCV)

Our Next Meeting:

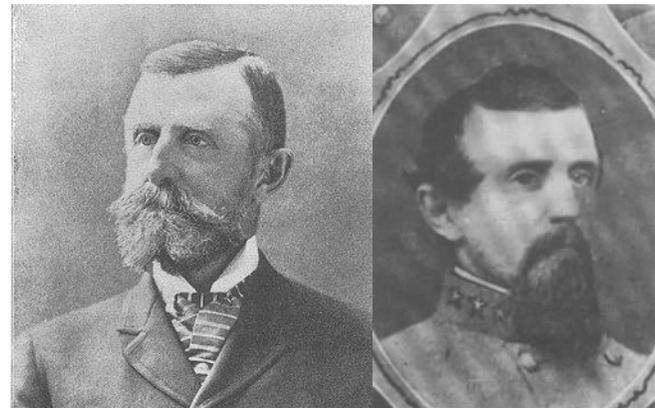
Thursday, January 7th: 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

***we meet in the private meeting room.**

All meetings are open to the public and guests are welcome.



Have you paid your dues??

Come early (6:30pm), **eat**, fellowship with other members, learn your history!



"Everyone should do all in his power to collect and disseminate the truth, in the hope that it may find a place in history and descend to posterity." Gen. Robert E. Lee, CSA Dec. 3rd 1865



COMMANDER'S REPORT



Dear Belo Compatriots,

I look forward to seeing each and every one of you at the January meeting. We were unsure of the status of la Madeleine as our meeting place for some time. I drove by for several weeks, went in and asked the manager about their continued operation at that location and they always said "business as usual". So taking them at their word, it should be status quo this Thursday.

I am excited and nervous as we now change over to a new commander for the club. It was fun being that guy that could interrupt Mark and then sit back down, but now it's different. Mark was so gracious and professional; I hope I can measure up. Please do not hesitate to come forward with comments/constructive criticism and any ideas that you might have (I'm very new at this). This is our club. We have a common tie, and a common bond. I hope one day to meet that man that served the CSA, giving me the privilege to be a great-grandson of a Confederate Veteran and a member of this organization.

We have some transition items to take care of this meeting and other house-keeping matters, that hopefully will be completed soon. Gentlemen, please come and enjoy the fellowship (sorry, Ladies too!).

So years later, I hope it can be said for each one of us, "***Decori decus addit avito***".

Deo Vindice,

David Hendricks





PAST COMMANDER'S REPORT



Dear Belo Compatriots and Friends:

We will gather for our January 7th meeting, at 6:30 for supper and 7pm for the meeting. The meeting will feature the installation of new officers, a round table discussion, and other events not to be missed. **We will meet at the usual place - La Madeleine Restaurant, 3906 Lemmon Avenue - in the private room in the back of the restaurant.**

Also, several important reminders of upcoming activities:

- * Fort Worth Gun Show, January 2-3, at the Will Rogers Center. SCV will have a booth and anyone who can donate a few hours to man the booth would be greatly appreciated. We usually get good leads for Belo from this show. What a great way to ring in the new year by serving at this event! (Bring some cash and take home some guns and ammo while you are at it.)
- * Fort Worth Stock Show Parade, January 16. A large group of Confederates will march in the parade and our camp is invited and encouraged to join the fun. A uniform or period costume is great but NOT necessary. Muster at the corner of 3rd and Pecan in Fort Worth at 9am. This is an important event for us to show the colors; Fort Worth has always been very supportive of our participation. Several of us will go to lunch after the parade.
- * Belo Camp Community Service Day at North Texas Food Bank, January 30, 9-11:30. Meet at the distribution center on Cockrell Hill Road at 8:45. Sign ups at the January meeting and throughout the month. We have committed to send 15 volunteers that day. Last year's team had a great time and packed over 2000 pounds of food for needy families.

Happy New Year to all of you,

Mark Nash, Past Commander
Col. A.H. Belo Camp 49, Dallas
954-608-1684





Chaplain's Corner

Let's Be Honest!

Someone once said, "To thine own self be true." So, let's be honest with ourselves. We need help. We need help in our daily lives, and we need help to fulfill our mission as members of the Sons of Confederate Veterans. We need strength, we need wisdom, and we need guidance. We need God! It is pride which leads some to think ultimate success can be achieved without God's help, and the Scripture says, "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. 16: 18) The Bible also tells us, "He giveth to all life, and breath, and all things." (Acts 17: 25b) The strength, wisdom, and guidance we need is freely given to us by God.

Some years ago a Russian Astronaut went up into space and when he returned he made this declaration. He said, "I looked everywhere up there for God and I couldn't find Him. Therefore I declare to you that there is no God." The Psalmist was thinking of him, and those like him, when he said, "The fool hath said in his heart, There is no God." (Ps. 14: 1)

But God is there, and God is here. The omnipresent, eternal God is everywhere. He is big enough to fill the universe, and small enough to live in our hearts. It's been said that, "He is closer than hands and feet, and nearer than breathing." In Acts 17: 27, we read, "He (God) be not very far from every one of us."

Men seek God in different ways. The savage seeks God by inflicting punishment on himself thinking that somehow God will look upon him with favor. The pagan seeks God by bowing down before idols of wood and stone. The more civilized man will seek God through religious forms and rituals. But, they all end in failure. There is only one way to enter into a relationship with God, and that is the Bible way.

Jesus said, "No man cometh to the Father, but by me." (Jn. 14: 6) And in that same verse our Lord says very plainly, "I am the way." God is the full and final answer for all our needs both now and for eternity, and Jesus Christ is the only way to God. Simply put, without Christ we lose. We lose as individuals, and we lose as a Confederation. In John 15: 5, Jesus tells us that, "Without me ye can do nothing."

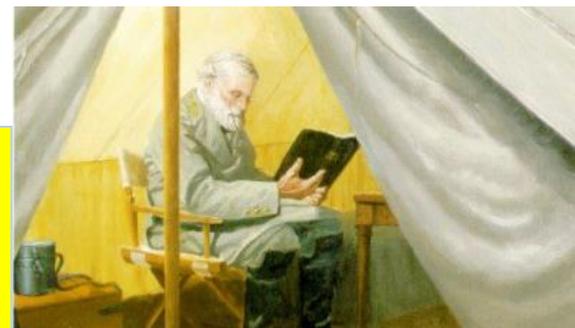
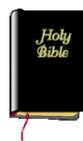
In every poll I've seen, the vast majority of people are in no way opposed to the Confederate Battle Flag, statues of our Confederate heroes, or any other symbol of our proud Southern heritage. And yet, if one person claims to be "offended" our politically correct leaders will rush to remove them. It seems that even when we come out ahead, we can't win. We need help!

In the Gospel of Luke, Chapter one, verse 37, God's Word assures us, "For with God nothing shall be impossible." The strength, wisdom, and guidance we need to overcome the forces of evil that beset us, protect the honor due our brave Confederate forefathers, and preserve our noble Southern heritage, can only come from God. And that's just being honest.

It is my prayer that every member of the Sons of Confederate Veterans, and everyone else reading these words, will put their faith and trust in Jesus our Lord and completely rely on God's presence and power.



Bro. Len Patterson, Th.D
Past Chaplain, Army of Trans-Mississippi
1941-2013



"IN ALL MY PERPLEXITIES AND DISTRESSES, THE BIBLE HAS NEVER FAILED TO GIVE ME LIGHT AND STRENGTH."

-GENERAL ROBERT E. LEE

Please be in Prayer for Southern Legal Resoure Center as the take the fight to the UT system over the Jefferson Davis statue case this month.

Belo Camp 49 Upcoming Meetings: 2016

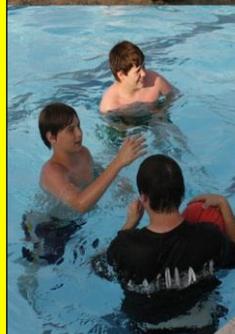
November 5th - Camp Business Meeting / Officer Inductions



Do your kids and grandkids know the real reasons the war was fought? Has school taught them that Lincoln is their "favourite President?"

Send them to Sam Davis Youth Camp 2016 to learn the truth about their heritage and why it is important!

https://www.youtube.com/watch?v=qZtiM_smgBU



An adventure-filled, Christ-centered, week-long encampment for young folks in the beautiful Texas Hill Country...

**Sam Davis
Youth Camp
Clifton, Texas**



Our December meeting was the annual camp Confederate Christmas dinner hosted by Adjutant Stan Hudson and family. This has become an annual tradition at Stan's home and it is a great time of fellowship, food and friendship!







Past Commander Paul Hudson presented Stan a special award for his years of service as Camp Adjutant. Stan is passing the torch and will be doing a bit more squirrel hunting in Louisiana!



Sunday, December 20, 2015

Va Flaggers: Roadside Battle Flag Raised in TEXAS!

Last December, I had the pleasure and honor of visiting Temple, TX to speak with the Major Robert M. White Camp #1250.

The friendships formed during that trip continue to this day, and the mutual respect has grown over the past year. Camp #1250 continues to be one of our best and most generous supporters.



Earlier this month, we received word that the camp had placed a flag pole on SH95 in Holland, TX, but were waiting on a flag, which had been on back order for some time.



We checked our inventory, found that we had what they needed and immediately shipped them a 10' x 15' Battle Flag. We were thrilled to receive this message a few days later...

"Ladies and gentlemen, our friends at the Va. Flaggers have procured a new 10x15 battle flag for us! I plan to raise it Sat. Dec. 19th at 10AM on my 42ft pole on SH95, top of the hill, 1mile south of the flashing light in Holland. You are all invited to join me and my family for this memorial, and to thank the Flaggers for their assistance!"

*Ralph S.
Holland, TX*

Yesterday, we were excited to be a part of the ceremony, as we received photos and updates of the flag raising via text, and wanted to share them with all of you.



What a beautiful sight...and we are a little jealous of the wide open spaces and Texas wind that will keep her flying high!

Congratulations to the men of the Major Robert M. White Camp...and thank you all for your support!

"For every flag removed, a thousand more will rise to take its place..."

The compatriots of Camp #1250 told us they expect this to be the first of many more to come.

Susan Hathaway
Virginia Flaggers
P.O. Box 547
Sandston VA 23150
info@vaflaggers.com



From Kirk D. Lyons: GoFundMe has Ok'd my Confederate flag flyover GoFundMe site: We need to raise \$2500 if we want a Battleflag flyover for the opening of the SC legislative session on Tuesday 12 JAN 2016 and \$5000 if we want to include a flyover for the Saturday rally. Plane will be pulling a 40" square Battleflag with "NO VOTES FOR TURNCOATS! \$1100.00 is already pledged! Can we do it? It's up to y'all!

The money will go to me, Kirk D. Lyons, I will turn the money over to Save Southern Heritage (GoFundMe would not OK a SSH site when we applied for it 2 months ago - this is how we have to do it).

Please spread this far & wide everyone can help us, even if they can't come to South Carolina.



Click here to support SOUTH CAROLINA FLYOVER by Kirk D Lyons

Campaign to raise money to fund flyovers for the opening of the South Carolina Legislature so that the voice of We the People can be heard! [GOFUNDME.COM](https://www.gofundme.com)

SUPREME COURT GRANTS BLACK MAN “40 ACRES OF LAND AND A MULE”

December 16th, 2015 | by [Barbara Johnson](#)



Washington| The Supreme Court of the United States has granted to the Georgian slave descendant, Abraham Brown, “40 acres of land and a mule”, in an historical decision that could affect thousand of African Americans.

The 61-year old man filed a lawsuit against the federal government in 2011, accusing the United States of violating their obligations to his ancestor, who died in 1891. His great-grandfather, Elijah Brown, along with 18,000 other freed slaves who had fought for the Union in the American Civil War, had been promised “40 acres of land and a mule” by the U.S. army in 1865, but never received anything.

By a narrow 5-4 vote, the Supreme court ruled that the U.S. government had to hold the promises made to these 18,000 freed slaves, by granting the promised acreage and animals to their descendants.

“This is the best day of my life,” Mr. Brown told reporters as he left the courtroom. “Justice has finally been done, after all these years. My great-grandfather can finally rest in peace!”



Mr. Brown and his supporters were visibly happy when the court announced the verdict, applauding and cheering loudly as the court announced its decision.

The Supreme court decision is based on military orders issued during the American Civil War. The orders dealing specifically with the freed slaves are called *Special Field Orders, No. 15*, and were issued by General William Tecumseh Sherman, commander of the Military Division of the Mississippi of the United States Army, on January 16, 1865.

They provided for the confiscation of 400,000 acres (1,600 km²) of land along the Atlantic coast of South Carolina, Georgia, and Florida and the dividing of it into parcels of not more than 40 acres (0.16 km²), on which were to be settled approximately 18,000 freed slave families and other Blacks then living in the area.

For the duration of the civil war, military officers had both special executive and legislative powers, and therefore, the Supreme Court judged that General Sherman's field orders have the same legal status as laws issued by the Congress, and have to be respected by the American



government.

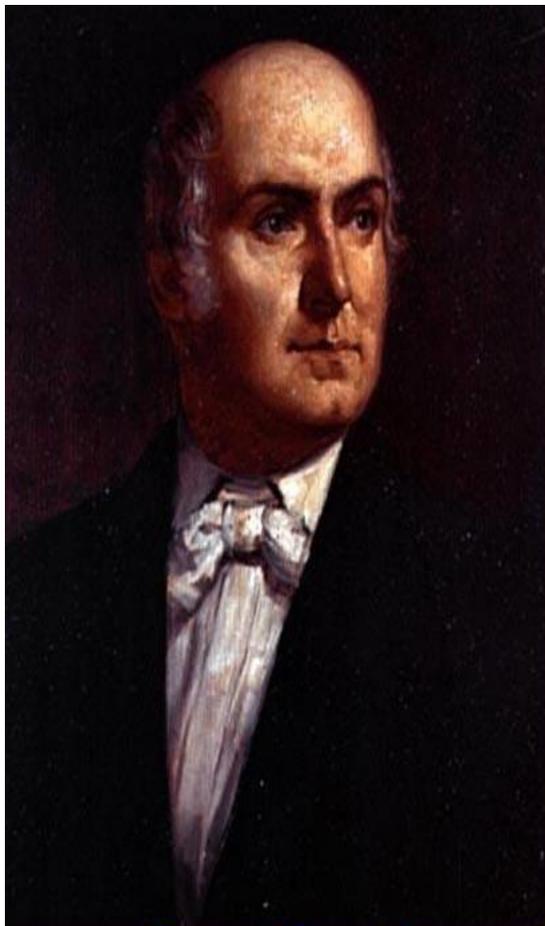
NAACP national field director, Rev. Charles White, called the ruling an “historical step towards justice”.

The decision of the Supreme court could have some major consequences, as it implies that the descendants of the 18,000 other free slave families covered by the 1865 field order.

The NAACP, who supported M. Brown throughout all the court procedures, saluted the decision of the Supreme Court.

“Finally, the American government has decided to hold the promises it made long ago to the African American people,” said Reverend Charles White. *“This is far from compensating for all the wrongs that have been done to us, but it’s certainly a step in the right direction.”*

<http://worldnewsdailyreport.com/supreme-court-grants-black-man-40-acres-of-land-and-a-mule/>



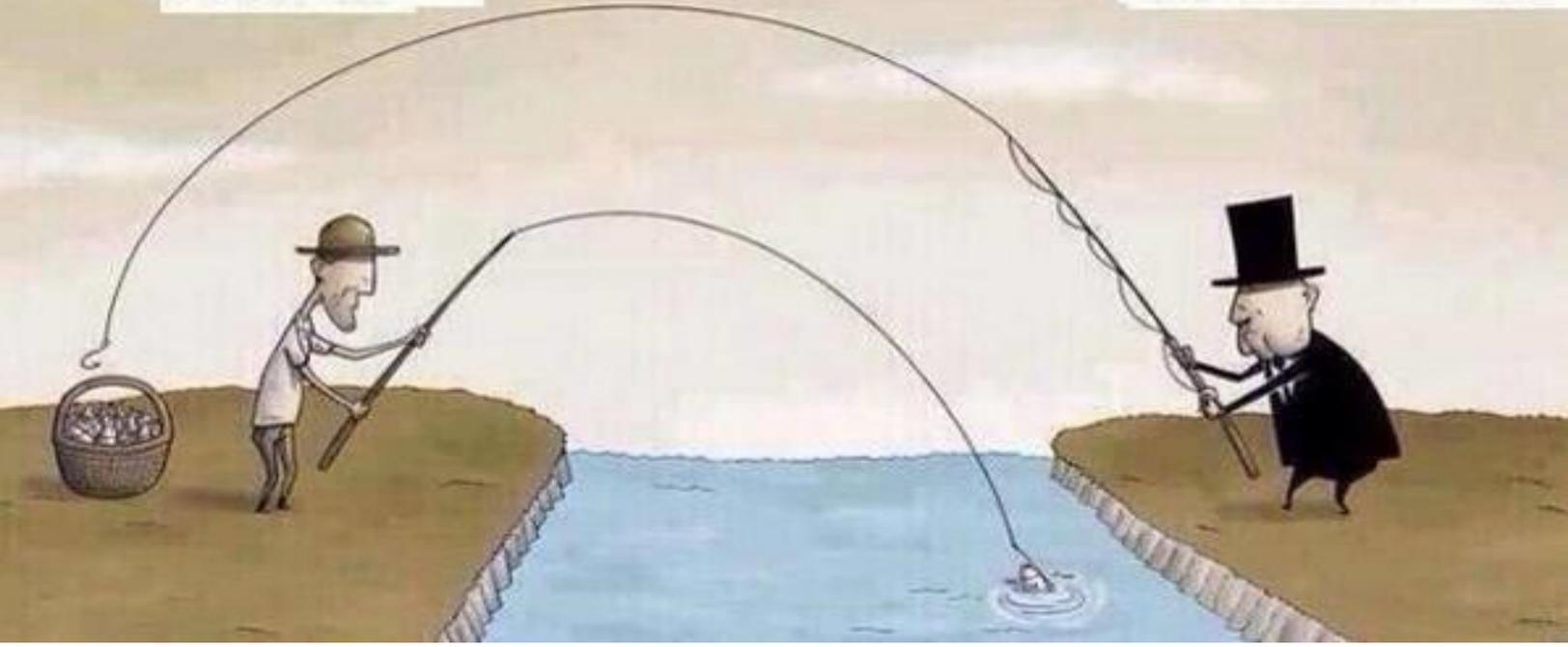
*Abel Parker
Upshur*

“The great vice of the Federalists consisted in desiring to clothe the Federal Government with almost monarchical powers; whereas the States had carefully and resolutely reserved the great mass of political power to themselves. The powers which they delegated to the Federal Government were few, and were general in their character. Those which they reserved embraced their original and inalienable sovereignty, which no State imagined it was surrendering when it adopted the Constitution. Mr. Madison dwelt with great force upon the fact that ‘a delegated is not a surrendered power.’ The States surrendered no powers to the Federal Government. They only delegated them.”

Abel P. Upshur, *The Federal Government: The Nature and Character* (New York: Van Evrie, Horton & Company, 1888), vii.

PEOPLE

GOVERNMENT



The NAACP leader also called for a class action lawsuit, noting that more than 120,000 Americans are direct descendants of these slaves.

“There will be no invasion except to collect duties and imposts (taxes).” Abe Lincoln

It is my impression that invaders are aggressors; funny how this quote is lost when the causes of the war are discussed.

Southerners were fighting to keep the Feds out of their pockets and not defending slavery...

~Robert~ Defending the Heritage.

SEA RAVEN PRESS

*Defending Traditional Southern Culture,
Preserving Authentic Confederate History!*



IF YOU WANT TO KNOW THE TRUTH ABOUT LINCOLN & HIS WAR ON THE CONSTITUTION & THE AMERICAN PEOPLE, YOU'LL NEVER GET IT FROM PRO-NORTH "HISTORY" BOOKS. CHECK OUT OUR FOUR POPULAR TITLES ON DISHONEST ABE, & LEARN THE FACTS FOR YOURSELF! AVAILABLE ON OUR WEBSTORE.

"What I would most desire would be the separation of the white and black races."

Abraham Lincoln, July 17, 1858

"I cannot make it better known than it already is, that I strongly favor colonization (that is, black deportation)."

Abraham Lincoln, December 1, 1862

"My enemies pretend I am now carrying on this war for the sole purpose of abolition. So long as I am President, it shall be carried on for the sole purpose of restoring the Union."

Abraham Lincoln, August 15, 1864

The only solution to Washington tyranny: Restore state sovereignty

December 12th, 2015 LAIGLESFORUM

Restoring state sovereignty

Don Hank

The San Bernardino terror and the ease with which two jihadi killers entered and took up permanent residence in the US show that the US is putting US citizens in harm's way.

Look, Folks, the solution is right in front of us and its name is state sovereignty.

Large central governments controlling large swaths of territory comprised of regions with people holding different political opinions and different cultures are an evil in themselves, because ultimately, a small group grabs all the power via "education" and the msm and produces a situation for the people that threatens life and basic freedoms.

Central government is the culprit here, and Europe is instructive. The EU has grabbed virtually total political power over European nations. Yet now that the EU is insisting on opening its borders to Muslim refugees in defiance of the will of the people and the nations, *there are nations that defy them refusing to open their borders*, such as initially Hungary, and later, at least partially, the [Balkan countries](#), and now even [Sweden](#), the country with the most open-border policy of all Europe. Under duress, European nations are rediscovering their sovereignty.

It's not that the EU lacks laws to stop them, but it has no *real* power over them in cases where the exercise of such power threatens the security and liberty of the nations. They can't enforce laws that are patently bad.

Our US states are analogous to these EU nations and their dire situation is also analogous. Our states *do* have a God-given right to sovereignty when the central government literally harms the citizens of the states as they are doing now with Obama's resettlement of Syrian refugees and his policies of amnesty and open borders, all by fiat. Every American must know that no law that forces a people to harm itself can be Constitutional, regardless of whatever the Supreme Court says. The imported jihadis themselves are bringing this to light as they did in San Bernardino.

Eventually, our US states will be *forced* to do what Hungary and its copycats did and close their borders.

Here is what should be done now and *will* be done once enough Americans have died:

States that no longer wish to commit suicide *will* decide who enters their territory. If a person, even a US citizen, tries to enter a state, they may be denied entry on the basis of background checks. If they entered the US illegally, they may be barred — even if Washington gave them citizenship, because the state may decide whether this person was entitled to that based on the security concerns of the state. The states must be keenly aware that the Feds have overstepped their bounds as defined by Article 4, Section 4 of the Constitution (see below). If a person desirous of entering a state has entered the US illegally, then the state may deny them entry on those grounds, legitimately claiming that the federal government exceeded the powers granted to it under the Constitution.

Naturally, the Supreme Court will declare the state's position un-Constitutional. However, we must examine the European model to see what can be accomplished regardless of the wishes of central-government agencies, such as the Supreme Court, which today is nothing but an interest group defending the Washington cabal and no longer represents the people of the US. Again, taking our cue from Europe, the EU government has declared, under the Schengen Agreement, that no EU nation may close its border except under specific extraordinary circumstances that threaten the country in question. However, initially, when the Hungarians closed the border, the requisites defined by Brussels may not actually have been met for this closing. However, the Hungarians, the Balkan countries and Sweden did not beg the EU dictators in Brussels for help in securing their borders or seek legal recourse. They simply resorted to their sovereign right to self-determination, bypassing the EU, and made it clear that this is the way it is going to be. Brussels made noises that they would be punished, but nothing happened. In a revolutionary move, Budapest (like the capitals of the other renegade nations that followed suit) faced down Brussels and won, at least for now, thereby restoring its sovereignty and providing for its own security. Indeed, in so doing, it caused the other above-

cited nations to take notice and still others seem poised to do the same. EU officials are now warning of a potential collapse of the EU, and although dire consequences are elicited by the cunning EU officials, there could be no better solution. The same can happen in the US, with states declaring a state of emergency following a mass jihadi murder, and while the US could bluster and threaten, if the state stood firm, there would be little Washington could do short of civil war.

If a person is from a terror exporting country and has entered the US after a certain age, say, 15, then they can be denied entry into a state based on the fact that their country of origin is a terror exporting country. If it can be proved that they are not SUNNIS, then the state may allow their entry. ONLY the SUNNIS are pursuing jihad (where do we read that in our PC press? Even Trump ignores this fact). Whether this is "constitutional" or not is irrelevant. The state must stand firm or perish. Indeed, the grounds for doing so could be a declaration of state-level emergency or even a claim that the state is at war (with jihadis, for example), whatever it takes.

The legal grounds for state-level initiatives are clear:

Article 4, Section 4 of the US Constitution

The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them *against Invasion*; and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened) *against domestic Violence*.

The clear-cut grounds for the states to ignore US statues are that the US has failed to protect the states from invasion and/or domestic violence — as it actually did by admitting the San Bernardino jihadis into our country — and if the Supreme Court makes excuses for the jihad-sponsoring government, then it too must be defied on the simple grounds that it too is blatantly ignoring the above-cited clause. A grave risk to the people of the state is always legitimate grounds to ignore federal orders because no government can demand that its own people commit suicide. Everything depends on the will of the people to survive and to know and understand their God-given rights to life and liberty.

This restoration of basic state sovereignty could either happen now at the discretion of states with security minded populations *or* — based on the European model — it *will* happen spontaneously when it becomes clear that this kind of security is vital to keep the population safe from imminent harm. For now, there are enough libertarians and leftist liberals to convince the sheeple of most states that the absurd borderless-world ideology trumps security.

But once a critical mass of terrorist murders has been reached, there will be a spontaneous and unstoppable movement to secure our people, with or without the approval of our terror-supporting federal government, and the states will be at the forefront.

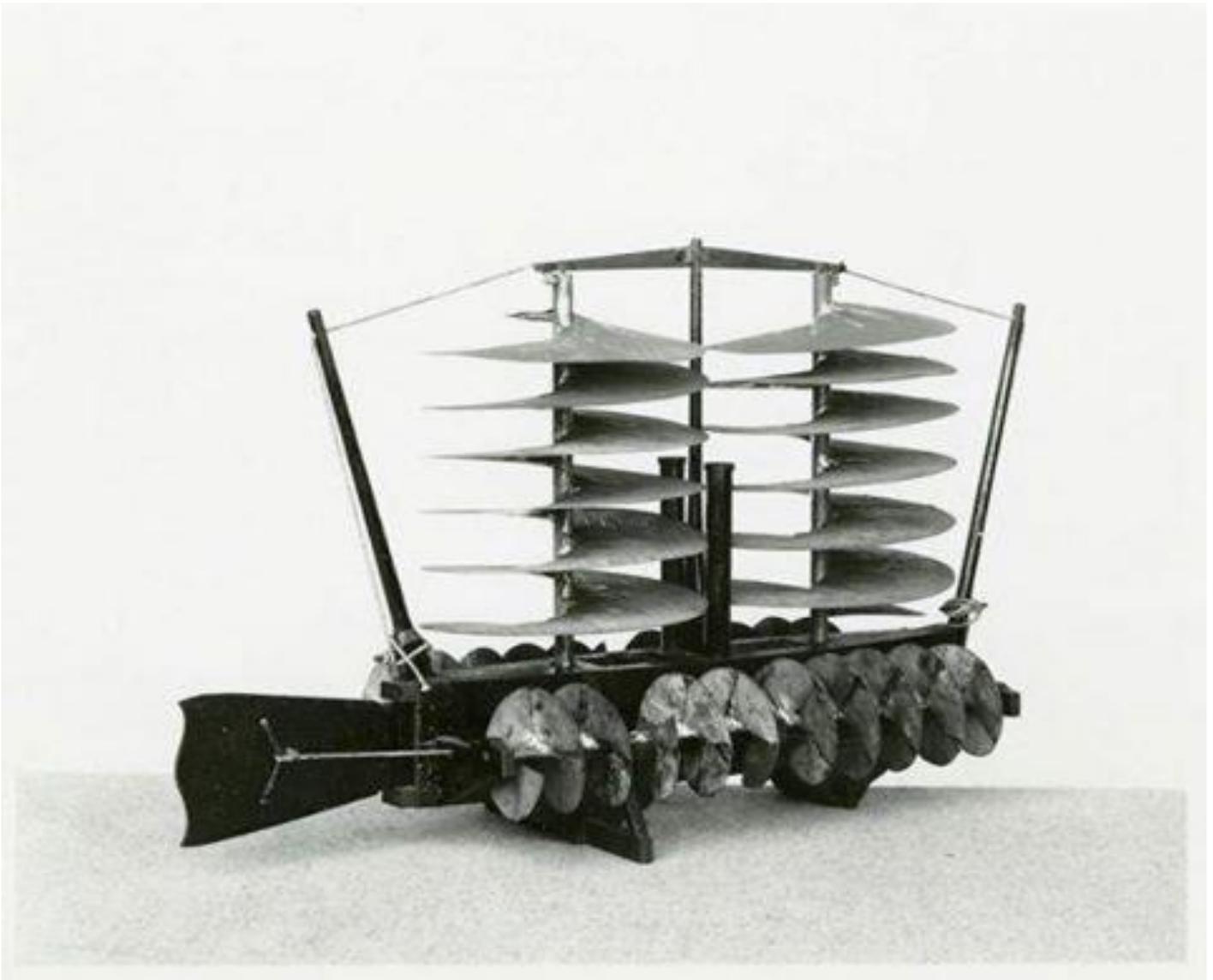
Trying to replace our corrupt central government with people who actually care about our nation's security will fail as a permanent remedy, just as it has failed in Europe. A Trump presidency may be a vital stop-gap measure, but in fact, given the fickle nature of national political sentiment, *only* the individual states can provide for their security in the long run.

Sooner or later we will learn the valuable lesson that the states have the right to self-determination and only need to reclaim it. Those that lose this right to the federal government do so voluntarily by surrendering their sovereignty, ie, wrongly taking federal statues and their interpretation by a corrupt and ideology-driven Supreme Court — rather than We the People — as supreme. The number of dead Americans that lead us to that awakening depends on how soon our states respond to the threat.

Do you agree or disagree with the above analysis? Post your response at the forum below.

Further reading

<http://conpats.blogspot.com/2014/02/chuck-kolb-02162014.html>
<http://www.renewamerica.com/columns/hank/140522>
<http://www.renewamerica.com/columns/hank/141110>
<http://www.renewamerica.com/columns/hank/140522>



Model of the Confederate Helicopter. Forty years before the Wright Brothers flight, William Powers conceived this helicopter but his idea was never developed because it was thought to be too unrealistic. His idea was to use the helicopter to bomb Union ships. The family kept the plans hidden because they were fearful that if the North captured the plans they would mass produce these helicopters and bomb Southern cities from the air. The plans are now in possession of the National Air and Space Museum in Washington D.C. The South was very innovative in warfare.

Forrest's farewell address to his troops, May 9, 1865



Cannon in front of the Nature Center & Veteran's Memorial in Covington. Marker in the background cites Nathan Bedford Forrest's last speech. (2007)

The following text is excerpted from Forrest's farewell address to his troops

Civil war, such as you have just passed through naturally engenders feelings of animosity, hatred, and revenge. It is our duty to divest ourselves of all such feelings; and as far as it is in our power to do so, to cultivate friendly feelings towards those with whom we have so long contended, and heretofore so widely, but honestly, differed. Neighborhood feuds, personal animosities, and private differences should be blotted out; and, when you return home, a manly, straightforward course of conduct will secure the respect of your enemies. Whatever your responsibilities may be to Government, to society, or to individuals meet them like men. The attempt made to establish a separate and independent Confederation has failed; but the consciousness of having done your duty faithfully, and to the end, will, in some measure, repay for the hardships you have undergone. In bidding you farewell, rest assured that you carry with you my best wishes for your future welfare and happiness. Without, in any way, referring to the merits of the Cause in which we have been engaged, your courage and determination, as exhibited on many hard-fought fields, has elicited the respect and admiration of friend and foe. And I now cheerfully and gratefully acknowledge my indebtedness to the officers and men of my command whose zeal, fidelity and unflinching bravery have been the great source of my past success in arms. I have never, on the field of battle, sent you where I was unwilling to go myself; nor would I now advise you to a course which I felt myself unwilling to pursue. You have been good soldiers, you can be good citizens. Obey the laws, preserve your honor, and the Government to which you have surrendered can afford to be, and will be, magnanimous.

N.B. Forrest, Lieut.-General
Headquarters, Forrest's Cavalry Corps
Gainesville, Alabama
May 9, 1865

Jefferson Davis Pleads for Peace

From: bernhard1848@gmail.com

On January 10, 1861, Senator Jefferson Davis of Mississippi challenged his fellow United States Senators of the North to exhibit sufficient leadership to avert a coming war. They would not, nor did President-elect Lincoln who avoided any talk of legislative compromise with the South in order to hold the disparate factions of his purely-sectional party together – party over country.

Bernhard Thuersam, www.Circa1865.com The Great American Political Divide

Jefferson Davis Pleads for Peace

“Senator [Jefferson] Davis would speak for the South. He was still Senator, still its spokesman. Mississippi had not yet officially notified him of her action yesterday.

“Events, with a current hurrying on as it progresses, have borne me past the point where it would be useful for me to argue the question of rights.

What, Senators, today is the condition of the country? From every quarter of it comes the wailing cry of patriotism pleading for the preservation of the great inheritance we derived from our fathers. Tears are now trickling down the stern face of man; and those who have bled for the flag of their country, and are willing now to die for it, stand powerless before the plea that the [Republican] party about to come into power laid down a platform, and that come what will, though ruin stare us in the face, consistency must be adhered to, even though the Government be lost.

Why should not the garrison at Fort Sumter be withdrawn, if it would ease the tension and save bloodshed? And as for the flag:

Is there any point of pride which prevents us from withdrawing that garrison? I have heard it said by a gallant gentleman that the great objection was an unwillingness to lower the flag. To lower the flag!

Can there, then, be a point of pride so sacred a soil as this, where the blood of the fathers cries to Heaven against civil war? Can there be a point of pride against laying upon the sacred soil today the flag for which our fathers died? My pride, Senators, is different.

My pride is that the flag shall not set between contending brother; and that, when it shall no longer be the common flag of the country, it shall be folded up and laid away like a vesture no longer used; that it shall be kept as a scared memento of the past, to which each of us can make a pilgrimage, and remember the glorious days in which we were born.

I have striven to avert that catastrophe which now impends over the country, unsuccessfully, and I regret it. If you desire at this last moment to avert civil war, so be it; it is better so.

If you will not have it thus; if the pride of power, if in contempt of reason and reliance on force, you say we shall not go, but shall remain as subjects to you, gentlemen of the North, a war is to be inaugurated the like of which men have not seen.

Is there wisdom, is there patriotism in the land? If so, easy must be the solution to the question. If not, then Mississippi’s gallant sons will stand like a wall of fire around their State . . . ”

(Congress and the Civil War, Edward Boykin, McBride Company, 1955, pp. 269-271)

Committee supports removing Confederate Monument from Forest Park



Detail from the Confederate Memorial in Forest Park, dedicated in 1914. Post-Dispatch file photo

(3) More Photos

RELATED DOCUMENTS

[CLICK TO VIEW: Confederate Monument Report](#)

National debate over Confederate symbols comes to St. Louis with vandalism of memorial in Forest Park



The Confederate flag has an indelible link to Missouri, but hasn't often made the news here. [Read more](#)

ST. LOUIS • A committee of business and civic interests is formally recommending that a Confederate monument be dismantled and moved from the Forest Park site it has occupied for the past 101 years. Seizing on an initiative sparked by St. Louis Mayor Francis Slay, the committee of business and civic leaders proposes that the disassembled obelisk be turned over to the [Missouri Civil War Museum](#) or stored in a “secure location” owned by the city.

Report of the
St. Louis Confederate Monument
Reappraisal Committee
December 10, 2015

Background. The Confederate Monument, situated in Forest Park, is a “132-foot-high granite shaft with a low relief figure of ‘The Angel of the Spirit of the Confederacy.’” Below is a bronze group, sculpted by George Sabin Butler, depicting a Southern family seeking a path off to war. The monument was sponsored by the Confederate Monument Association of St. Louis, with financial support of the United Daughters of the Confederacy. It was dedicated in December 1914, having been erected in Forest Park pursuant to city ordinance (20774, approved December 16, 1912),¹ after what has been reported to be years of political controversy.

The monument’s principal inscription is a memorial “to the memory of the soldiers and sailors of the Southern Confederacy, who fought to uphold the right declared by the pen of Jefferson and achieved by the sword of Washington.”

“With sublime self-sacrifice,” the inscription continues, “they battled to preserve the independence of the States which was won from Great Britain and to perpetuate the constitutional government which was established by the fathers.”

The inscription adds:

“Actuated by the purest patriotism, they performed deeds of prowess such as thrill the heart of mankind with admiration. Tall in the front of war they stood and displayed a courage no words can give; they gave a new and brighter luster to the name of valor. History contains no dramatic more illustrious than the story of their achievements, and although worn out by constant conflict and overwhelmed by numbers, they were finally forced to yield their glory.”

On December 4, 1964, amid Civil Rights demonstrations throughout the nation (and one year following the Jefferson Bank Protest in St. Louis), the monument was rededicated. The Missouri Historical Review noted that “in the 50th anniversary of the dedication it seems well to remind our citizens again of the significance of the shaft, which remains as a permanent evidence of the many honorable works of the State and Daughters of the Confederacy.”

Over the next 50 years, the memorial remained where it had been erected, along a paved roadway in Forest Park known as Confederate Drive.

¹ The ordinance was passed by the City of St. Louis Municipal Assembly, a predecessor to today’s Board of Aldermen.

In a report issued Thursday morning, the committee hedged on whether the St. Louis Board of Aldermen should ultimately decide the fate of the memorial.

But it acknowledged that the “legislative process could provide an appropriate and robust public and political forum in which to debate and decide the monument’s future.”

The committee placed the cost of deconstructing and moving the statue at \$129,280.

Slay said Thursday that moving the monument was contingent on raising private funding to cover the expense.

Dedicated in 1914, the 32-foot granite shaft features a bas-relief fresco titled “The Angel of the Spirit of the Confederacy.”

The United Daughters of the Confederacy provided the bulk of the \$23,000 funding for a monument that includes a sculpted interpretation of a family bidding farewell to a young Confederate soldier as he heads off to war.

An inscription memorializes “the soldiers and sailors of the Southern Confederacy, who fought to uphold the right declared by the pen of Jefferson and achieved by the sword of Washington ...”

Except for a 50th anniversary re-dedication ceremony in 1964, the obelisk stood in relative obscurity [until June when the statue entered the national conversation on race](#) prompted by the [Black Lives Matter](#) movement and the outcry over the murder of nine parishioners in a church in [Charleston, S.C.](#), that led to the removal of the [Confederate flag flying over that state’s capitol](#). Slay had marked two months earlier the 100th anniversary year of the statue by questioning the appropriateness of a 20th-century celebration of the Confederacy in a region shaken by the 2014 civil unrest in Ferguson.

“The monument represents a peculiar memorial to what euphemistically was referred to in the American South as a ‘peculiar institution’ — slavery,” the mayor said.

Slay suggested that “wherever the (statue) is ultimately situated” it “should be accompanied by a description of the reality and brutality of slavery ... [Jim Crow](#) and (the) de facto discrimination and segregation that are its continuing legacy.”

The mayor followed up by urging the [Incarnate Word Foundation](#), a Catholic outreach organization, to appoint a five-member committee to study alternatives to the obelisk’s maintaining a presence in Forest Park.

The committee considered several relocation options, including placing the memorial at the Civil War Museum on the grounds of [Jefferson Barracks National Cemetery](#), the campuses of local institutions of higher learning, the [City Museum](#), [Laumeier Sculpture Park](#) and other sites.

Only the Civil War Museum, however, submitted a proposal when the committee sought bids for the project.

In its “incomplete and non-responsive” proposal, the museum informed the committee that it was “not interested in submitting any detailed plans of interpretation or exhibition of the monument.”

Incarnate Word Foundation Executive Director Bridget Flood chaired the committee.

Other members were Dave Felling, a [contractor specializing in historic salvage](#); former St. Louis School Board member [Ron Jackson](#); lawyer and historian [Stuart Symington Jr.](#); and [Tony Thompson, the chief executive of Kwame Building Group](#), the largest minority contractor in the St. Louis region.

http://www.stltoday.com/news/local/govt-and-politics/committee-supports-removing-confederate-monument-from-forest-park/article_ebdc99a2-b37c-55aa-b3a9-a461fb6b6d6f.html



THE HAYRIDE

EXCLUSIVE: Meet the Well-Connected, Powerful Elites Who Are Destroying New Orleans



December 21, 2015

by John Binder

To residents of New Orleans and the state, Mayor Mitch Landrieu is responsible for the purging of history which will soon take place in the Big Easy, just as the New Orleans City Council approved Landrieu's plan last week to remove four historical monuments.

Landrieu, though, acts more as a prop it seems when it comes to removing all symbols related to the South and the Confederacy.

During the vote to remove the monuments, New Orleans City Councilwoman Latoya Cantrell said the movement to remove monuments did not come from the ground up, rather it came directly from Landrieu's office. The monuments were pre-picked by Landrieu and it entirely unclear how the mayor actually chose which monuments should go.

Sources close to the *Hayride* say Landrieu's call for monuments to be removed was not simply a reaction to the Charleston AME Church shooting, but rather a well-planned and well-organized demand.

Back in June, when Landrieu called for the monuments to be removed, immediately following was a [protest rally at Robert E. Lee Circle](#) where protesters burned the Confederate flag.

Coincidentally, members of the Trilateral Commission of New Orleans, which is made up of multiple social justice advocacy groups, spoke at the flag-burning rally.

Besides the NAACP, one of the groups involved with the Trilateral Commission of New Orleans and the protest was the [National Action Network](#), which was founded in 1991 Rev. Al Sharpton, the notorious race-baiting liberal.

Sharpton has become known for perpetually running to the scenes of racial tensions across the country and drumming up controversy among local residents.

Of course, this probably sounds familiar, because in true Sharpton spirit, that is exactly what occurred in New Orleans following Landrieu's monument removal demand.

Sharpton's National Action Network, however, is certainly not the only national, elite organization involved in Landrieu's monument removal.

The global bastion-of-liberal-thought organization, the Trilateral Commission, has been wildly pushing the narrative that New Orleans must remove monuments to shed its racist history. (The Trilateral Commission of New Orleans seems to be a smaller sect of the global Trilateral Commission.)

Aspen Institute President Walter Isaacson is a member of the Trilateral Commission. Oddly enough, so is New York Times writer David Brooks.

And oddly enough, both Isaacson and Brooks wrote pieces explaining why it was extremely important for monuments to be removed in New Orleans. Isaacson actually wrote a few pieces, which the Times Picayune and New Orleans Advocate published.

Brooks' piece on New Orleans monuments appeared in the New York Times shortly after Landrieu's call for monument removal.

Brooks and Isaacson's pro-monument removal op-ed pieces ran on the same exact day in the New York Times and the Times Picayune.

Isaacson also has very close ties to Landrieu. The former Time magazine editor was hand-picked by Landrieu to serve on the city's Tricentennial Committee.

Most recently, Landrieu said he wanted to create a commission dedicated to reviewing all historical monuments and street names in the city based on criteria established by Brooks and Isaacson. It is unclear what that criteria entails, but it is telling that he is pulling directly from Brooks and Isaacson's playbook.

Why would Landrieu be following a "pathway" for monument removal outlined by Brooks and Isaacson if this issue came from the grassroots like Democrats have continued to claim in the debate?

Besides Isaacson and Brooks, other very prominent liberals who sit on the Trilateral Commission, include former Secretary of State Madeleine Albright, former New York City Mayor Michael Bloomberg and MSNBC host Andrea Mitchell.

What's to say the entire Trilateral Commission has not had influence on Landrieu's monument removal decision?

Whitney Plantation Owner, New Orleans attorney and Democratic-funder John Cummings is also an influential voice in any decision, especially monument removal, that Landrieu makes.

As [the Hayride reported](#), a source said Cummings was asked by Landrieu to be the anonymous donor to pay for the removal of the monuments. Following that report, Cummings said he was not the donor and said he had no involvement with the issue. Back in September, Cummings touted an idea where all Confederate-related monuments and symbols would be placed in one area of the city with interpretive plaques to be an "educational conclusion to a terrible racial issue."

Now it seems Landrieu is taking Cummings advice, saying that he is looking into creating some kind of park to place all Confederate monuments and symbols, the exact idea Cummings had months before.

Interestingly enough, a plan to create and build an entire Civil War park in New Orleans could benefit Cummings since he would be a likely pick for the architect of a potential park being that he is responsible for transforming the Whitney Plantation into a slave museum, which Landrieu praised a few years ago.

Cummings was apparently in Virginia last week, sources told the *Hayride*. Ironically, the Fairfax, Virginia school district just announced that they will look into renaming a number of schools named after historical figures.

The purpose of Sharpton, Isaacson, Brooks and Cummings all pushing the 'Confederate monuments invoke racism' narrative is to ultimately sweep the South of symbols from the past that they claim to be offensive to black Americans, even though a number of blacks do not support removing history.

Meanwhile, the New Orleans media has made the removal of monuments seem like an issue that came from the residents up to Landrieu's office. When, in actuality, it came down directly from the Landrieu administration with the help of powerful liberal voices driving the narrative as well.

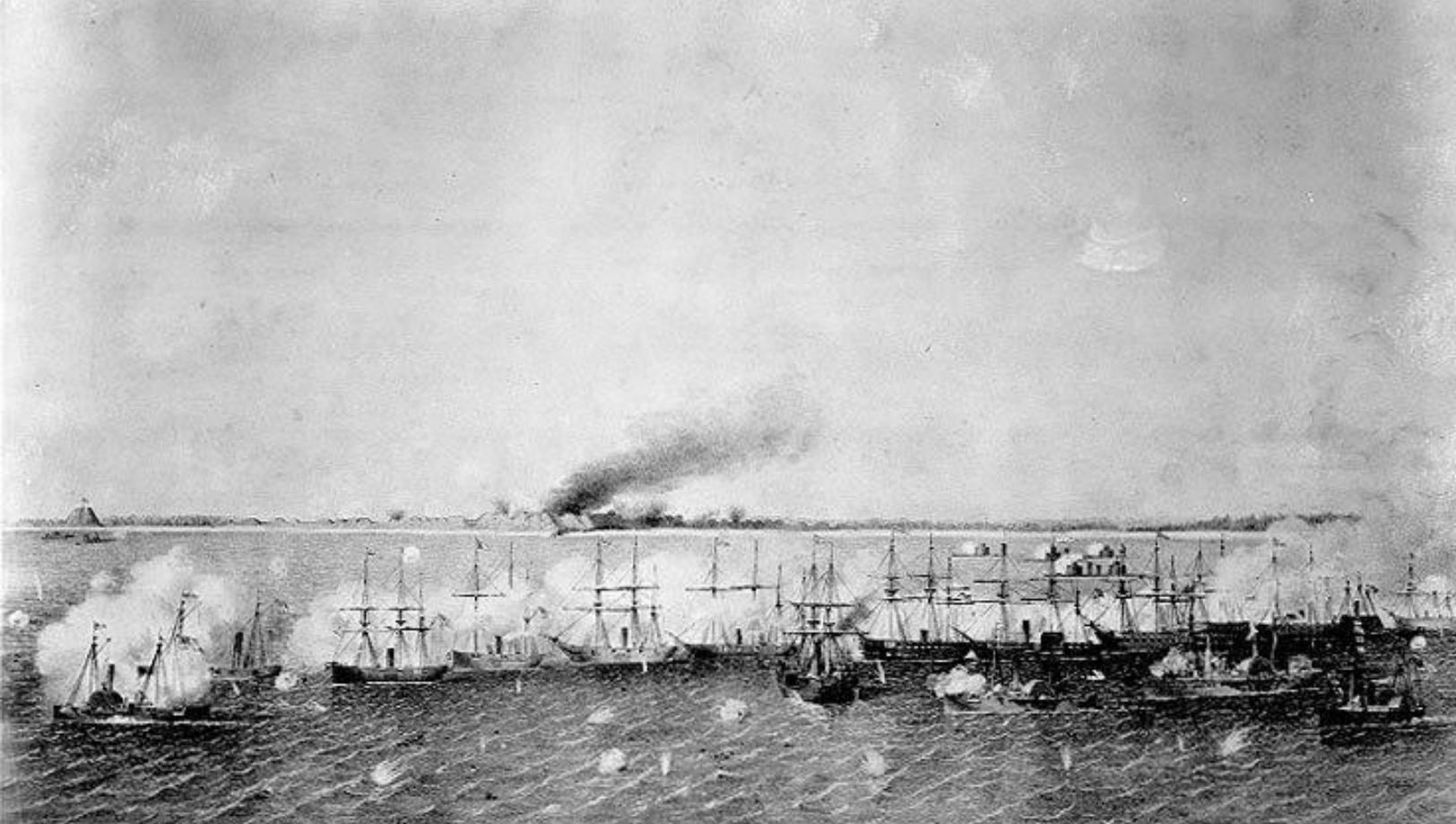
The first step was going directly through Landrieu to get Lee Circle, PGT Beauregard, Jefferson Davis and the Liberty Monument removed. Tomorrow, the elites will move onto the next pieces: Andrew Jackson's famous statue in the French Quarter.

Down the road, they'll move onto the historical Southern street names (because they're racist). Then, Landrieu and Company will turn their attention to Catholic street names (because they promote one religion over another).

Eventually, New Orleans will be unrecognizable.

And it will be solely a result of well-connected, liberal elites who foisted their politically correct worldview onto the residents of a historically-rich city without checking with the voters first.

<http://thehayride.com/2015/12/exclusive-meet-the-well-connected-powerful-elites-who-are-destroying-new-orleans/>



On January 13th 1865, , the Battle of Fort Fisher, North Carolina was underway. The fort survived a bombardment from US navy vessels (which for once were not being used against civilian targets). Ft. Fisher never fell to the yankee invader scum.

Confederate Veteran May 1928

THE WAR BETWEEN THE STATES

In a newspaper communications, W. O. Hart, of New Orleans, LA., refers to a recent action of Congress regarding the name of the war in the sixties, in which he says:

“At last the Congress of the United States has adopted as the proper name for the war of the sixties “The War between the States,” and it so appears in a report to the Senate on joint resolution No. 41, printed in the Congressional Record of March 2, 1928, on page 4061.

“The war in question was a war between two sets of States each being arrayed against the other, and I hope the term may be used in all official documents in the future. We now have the entering wedge on this point, and the term ought to remain for all time to come.”



*But I carry strength from souls long
gone; they won't let me give in.
I will never surrender*

~From Sanford Reed~

Folks. It's not just about the flag. It's not about slavery. It's not about racism. It's not about the War Between the States.

It's about the leftist goal of eliminating every trace of our Godly heritage and making us forget there was a time when we stood up to tyranny. They started with the flag because it was an easy target and they knew our people would cave because they have conditioned us to keep our mouths shut.

There is no appeasement. Compromise leads to more demands. Facts, truth, and reason do not matter. Education is useless for most of these people.

All that's left for us to do is stand, fight, and...with the same defiance of our ancestors..



Marylanders in Confederate Army

“How many Marylanders served in the Confederate army?” is an inquiry that is periodically made.

Maj. Gen. Isaac R. Trimble in a prepared address delivered before the Society of the Army and Navy of the Confederate States in Maryland on February 22, 1863, said: “Gen. S. Cooper, adjutant general of our government, told me in Richmond that over 21,000 Marylanders enlisted in the Southern armies.”

General Trimble was a man of unquestioned high character and integrity. It must be remembered that the adjutant general's office contained the records of all the Confederate armies, including the nativity of all soldiers.

General Cooper was adjutant general of the United States army before the war, and, having resigned early in 1861, was given the same position in the Confederate service, this statement therefore may be regarded as official.

General Trimble further said: "General Lee often told me that he had much at heart the separate organizations of the Marylanders. 'They are,' he said, 'unrivaled soldiers; and if brought together, we may get many other Marylanders to join us.'"

This was attempted in 1863; but it was then too late, as the Marylanders who were serving in other organizations were unwilling to leave their comrades and the associations formed through the ties of many campaigns and battles.

They were found in every army and every organization, and were specially noted for their refusal to desert, although home and comfort awaited them.

Of the 1st regiment, General Trimble said that they "were the dandies of the army, better dressed, better shod, better drilled and in gayer spirits than any in the whole army, and never one deserter."—C., in Baltimore Sun.

Confederate Veteran June 1907

MARYLAND, WHOSE MARYLAND?

When I insist that Maryland is a "Southern" state, my Georgia-born girlfriend only smiles and gives me that patronizing "poor, deluded man" look. But, though it may not be considered so in Georgia or Alabama, Maryland is a "southern" state by virtue of being below the Mason-Dixon Line and having a large slave population -- 87,189 according to the 1860 census.

We're accustomed to thinking in terms of "states," for obvious reasons, but thinking on that scale doesn't allow an accurate picture on the level of communities, families, individuals. It's possible to speak in broad terms of four regions in Maryland, which renders its behavior more comprehensible.

1. Southern Maryland, the nucleus of the colony, founded as a refuge for English Catholics (the counties are mostly named for saints) was, in 1860, a declining region of slave-labor-reliant tobacco plantations with a stagnant economy and a drooping population.

2. The Eastern Shore (birthplace of Frederick Douglass and Harriet Tubman) was so isolated from the rest of the state that it sometimes talked of breaking off and uniting with Delaware. The convoluted coastline of that drowned river valley made a natural haven for smuggling and bred a generally defiant sort of local culture. It had been settled upward from the mouth of the bay in the 17th century, and was united by ethnic and economic ties with Tidewater Virginia.

The number of slaves there had been declining, as the economy diversified from tobacco into fruit-growing, and the free black population was large and economically important. Legislative attempts to restrict the economic freedom of blacks in Maryland were thwarted by slave-owning Eastern Shore men, who knew the importance of black freemen to their region.

I should mention that my ancestors were among the Eastern Shore slaveowners who set their chattels free in the period 1790-1840, though the results were not happy.

3. The western end of the state, the Catoctin Mountain valleys and rolling farmland, had been settled by people who had arrived there through Pennsylvania, largely of German ancestry, and it retains its cultural affinity to the North. There were few slaves here.

4. In the middle of it all was Baltimore, which was the fourth largest city in America in 1860 (behind New York and Brooklyn, which were separate entities then, and Philadelphia) with 212,418 inhabitants. Its industry surpassed that of any other Southern city. Its port shipped coal from the western counties and textiles from the city's mills as well as tobacco and grain.

A visitor who had arrived in 1860 later recalled that "Baltimore had Northern characteristics of finance and commerce which greatly resembled Philadelphia, New York or Boston, but culturally and socially Baltimore had Southern ties which were most evident." It reminds me of John F. Kennedy's quip about Washington, D.C.: "A city of Southern efficiency and Northern charm."

The city in 1860 had 52,000 foreign-born residents -- 28 percent of the total white population. It had been a hotbed of Know-Nothingism in the 1850s. It had 25,000 free blacks as well as 2,218 slaves.

For various reasons, Lincoln was not a serious candidate in Maryland in the 1860 election. He got only 1,211 votes statewide, though I don't know whether there was any one county where, as someone has suggested, he got no votes. It is possible, and if there was such a county, Charles is a good candidate.

Instead, the contest was between Bell and Breckenridge, or, as it was commonly expressed in the newspapers of the day, "Bell and Union, Breckenridge and Disunion." The discredited state of the Know-Nothing movement in Baltimore seems to have been the deciding factor, however, and it cost Bell (who was not sufficiently distant from it) the Baltimore vote. Breckenridge carried the state, but his margin was less than 1 percent.

In the crisis after Lincoln's election and the S.C. secession, Maryland tried to steer a neutral course. Despite widespread Southern sympathy, the state had a "latent unionism," in the words of one historian. It also faced the prospect of being the principal battlefield, if war was to come. It was an off-year for the legislature, and the governor was a wily character named Thomas H. Hicks, a slaveowner from the Eastern Shore who had at one time or another belonged to every major party in the state. He pursued a policy of "masterly inactivity" in declining to call a special session of the legislature.

Between the election and the Sumter attack, state committees called for a convention of border states, actively supported the Crittenden Compromise (which would have restored the Union with a constitutional guarantee of slavery) and sent delegates to the Washington peace conference in February, 1861.

On April 19, the first large contingents of Union soldiers (about 2,000) entered Baltimore by train, on their way to protect Washington, D.C. They had to change stations from the Philadelphia, Wilmington, and Baltimore line to the B&O, which entailed marching from President Street to Camden Street, and along the way the 6th Mass. regiment was attacked by a secessionist mob that was a mix of "wharf rats" who would fight anyone, for any reason, and some of the leading citizens of the city. In the gunfight that followed the Massachusetts troop lost 42 killed and wounded and 12 citizens lay dead and scores were injured.

That's where the song comes in. James Ryder Randall, a Baltimore native then teaching in Louisiana, read about the incident in the New Orleans "Delta" newspaper, and saw in the list of wounded citizens the name of his old college roommate Francis X. Ward (Georgetown '59), a prominent lawyer who had led the citizens' charge on the regiment.

In his indignation, Randall hastily penned a poem about the subjugation of his home state, which was published in a Louisiana newspaper a few days later, soon set to music, and, as "Maryland, My Maryland" became a favorite rallying tune for pro-Southerners in the state.

It is rather inflammatory, as a state song (the "Northern scum" line, especially), but I don't find anything particularly racist in it. Perhaps someone else can.

I

*The despot's heel is on thy shore, Maryland!
His torch is at thy temple door, Maryland!
Avenge the patriotic gore
That flecked the streets of Baltimore,
And be the battle queen of yore, Maryland! My Maryland!*

II

*Hark to an exiled son's appeal, Maryland!
My mother State! to thee I kneel, Maryland!
For life or death, for woe or weal,
Thy peerless chivalry reveal,
And gird thy beauteous limbs with steel, Maryland! My Maryland!*

III

*Thou wilt not cower in the dust, Maryland!
Thy beaming sword shall never rust, Maryland!
Remember Carroll's sacred trust,
Remember Howard's warlike thrust,-
And all thy slumberers with the just, Maryland! My Maryland!*

IV

*Come! 'tis the red dawn of the day, Maryland!
Come with thy panoplied array, Maryland!
With Ringgold's spirit for the fray,*

*With Watson's blood at Monterey,
With fearless Lowe and dashing May, Maryland! My Maryland!*

V
*Come! for thy shield is bright and strong, Maryland!
Come! for thy dalliance does thee wrong, Maryland!
Come to thine own anointed throng,
Stalking with Liberty along,
And sing thy dauntless slogan song, Maryland! My Maryland!*

VI
*Dear Mother! burst the tyrant's chain, Maryland!
Virginia should not call in vain, Maryland!
She meets her sisters on the plain-
Sic semper! 'tis the proud refrain
That baffles minions back amain, Maryland!
Arise in majesty again, Maryland! My Maryland!*

VII
*I see the blush upon thy cheek, Maryland!
For thou wast ever bravely meek, Maryland!
But lo! there surges forth a shriek,
From hill to fill, from creek to creek,
Potomac calls to Chesapeake, Maryland! My Maryland!*

VIII
*Thou wilt not yield the Vandal toll, Maryland!
Thou wilt not crook to his control, Maryland!
Better the fire upon thee roll, Better the shot, the blade, the bowl,
Than crucifixion of the Soul, Maryland! My Maryland!*

IX
*I hear the distant thunder-hum, Maryland!
The Old Line bugle, fife, and drum, Maryland!
She is not dead, nor deaf, nor dumb-
Huzza! She spurns the Northern scum!
She breathes! She burns! She'll come! She'll come! Maryland! My Maryland!*

George W. Brown, Baltimore's mayor, was a non-partisan reform politician who had run against the corrupt Know-Nothing organization and fought mob rule in the city. He denounced disunion and personally stood at the head of the Northern troops as they marched through the furious crowd of Baltimore on April 19, 1861, risking his life to preserve order.

Of Maryland, he wrote after the war: "Her sympathies were divided between the North and the South, with a decided preponderance on the Southern side." Lincoln's proclamation calling for militia after Ft. Sumter was received "in Maryland with mingled feelings in which astonishment,

dismay and disapprobation were predominant. On all sides it was agreed that the result must be war, or a dissolution of the Union, and I may safely say that a large majority of our people preferred the latter."

"After the President's proclamation was issued, no doubt a large majority of her people sympathized with the South; but even had that sentiment been far more preponderating, there was an underlying feeling that by a sort of geographical necessity her lot was cast with the North, that the larger and stronger half of the nation would not allow its capital to be quietly disintegrated away by her secession."

The men who tried to lead Maryland into secession were not a solid set of die-hard slavery advocates. Slavery in Maryland was a moribund institution. A meeting in favor of secession, held April 18 in Baltimore's Taylor Hall, was chaired by T. Parkin Scott, who "was a strong sympathizer with the South," Brown wrote, "and had the courage of his convictions, but he had been also an opponent of slavery, and I have it from his own lips that years before the war, on a Fourth of July, he had persuaded his mother to liberate all her slaves, although she depended largely on their services for her support. And yet he lived and died a poor man."

The federal government felt sufficiently unsure of Maryland's allegiance that it issued an April 27, 1861, order for the arrest and detention of anyone between Washington and Philadelphia who was suspected of subversive deeds or utterances, with its notorious suspension of habeas corpus. This led to the [Merryman case](#), and the Supreme Court's failure to get the authorities to enforce its rejection of the administration's move.

Hicks then called the legislature in the northwest part of the state, where unionism was strongest. Though the legislature did not vote to secede, it approved a resolution calling for "the peaceful and immediate recognition of the independence of the Confederate States," which Maryland "hereby gives her cordial consent thereunto, as a member of the Union." The legislature also denounced "the present military occupation of Maryland" as a "flagrant violation of the Constitution."

When Roger Brook Taney, U.S. Supreme Court Chief Justice, dared to stand up to Lincoln over the arbitrary imprisonment of Maryland citizens, Lincoln wrote out standing orders for Taney's arrest, although they were never served.[1] But when the Maryland legislature lodged a sharp protest with Congress, Seward ordered a lightning raid across the state that jailed 31 legislators, the marshal of the Baltimore City Police Force and the Board of Police Commissioners, Mayor Brown, a former Maryland governor, members of the House of Delegates from Baltimore City and County, the 4th District congressman, a state senator and newspaper editors (including Francis Scott Key's grandson). Ft. McHenry (of "*Star Spangled Banner*" fame) had a darker chapter in these days as the "Baltimore Bastille." Many of those arrested by federal officials were never charged with crimes and never received trials.

In the fall, Lincoln arrested allegedly disloyal members of the state legislature (Sept. 12-17, 1861), to prevent them from attending a meeting that could have voted on secession. But Maryland was not really safely in the Union until the November state elections. Federal provost marshals stood guard at the polls and arrested known Democrats and any disunionist who attempted to vote. The special three-day furlough granted to Maryland troops in the Union army, so they could go home

and vote, further rigged the election. The result, not surprisingly, was a solidly pro-Union legislature. The next year, state judges instructed grand jurors to inquire into the elections, but the judges were arrested and thrown into military prisons.

Maryland rewrote its constitution to outlaw slavery in 1864, and put it to popular vote on Oct. 13 of that year. It passed, but just barely, with 30,174 in favor of the change and 29,799 opposed.

As for military records, the most reliable figures seem to be 60,000 Maryland men in all branches of the Union military, and 25,000 as an upper limit for Marylanders fighting for the South.

Exiles organized a "Maryland Line" for the Confederacy, consisting of one infantry regiment, one infantry battalion, two cavalry battalions and four battalions of artillery.

A great many Marylanders, however, were dispersed among other Southern units, especially those of Virginia (Co. H, 7th Va.; Co. B., 9th Va.; Co. G., 13th Va.; Co. B., 21st Va.; Co. E, 30th Va.; Co. E, 44th Va., and so forth). Kevin Conley Ruffner's *"Maryland's Blue & Gray"* lists 23 Confederate units, other than the Maryland Line, in which Marylanders fought in significant numbers.

There was no official recruiting of Southern regiments in Maryland, of course, and the infrastructure of bounties and relief, so essential in a long war, was unavailable to Maryland men who fought on the side of the South.

It may also matter, when considering the enlistment figures, that Union Maryland troops were often raised with the express intention of being kept within the state, as home guards.

A sense of unreliability tainted the Northern Maryland regiments. The general in charge of the prison camp at Annapolis wrote to the War Department requesting a regiment for guard duty there, but added that he would "prefer to have [one] from a free state, or at least not a Maryland regiment, which might be likely to sympathize with deserters and affiliate with the people around them." And in 1864 a colonel complained that the Maryland troops guarding the lower Potomac were "too lenient toward blockade runners and secessionists who keep good liquor."

Occupied Maryland

Maryland documents

1. It is surprising to me how rarely this is mentioned. I've only seen it twice: in Frederick S. Calhoun's official history, *"The Lawmen: United States Marshals and Their Deputies"* (Penguin, 1991, pp.102-104) and Harold M. Hyman, *"A More Perfect Union: The Impact of the Civil War and Reconstruction on the Constitution"* (Knopf, 1973, p.84). Their sources are two different manuscript collections, which makes the claim that much more reliable.

<http://www.etymonline.com/cw/maryland.htm>

RECONSTRUCTION

Let Us Have Peace. So says Ulysses. Who is hindering peace? Who perpetuates the spirit of strife and tears to open afresh the wounds of war?



The party that:

- incites negro hatred against the white race.
- established a negro government over eight millions of whites.
- encourages negro mobs to hunt down black men for opposing despotism.
- proposes to arm the blacks and put now shackles on the whites.
- organized the blacks for violence and plunder.
- palliates negro attacks upon Democratic meetings.
- tells the negro he must protect himself at all hazards, and gives him arms to shoot his neighbors.

This is the party that echoes the cry of its leader,
"Let us have peace."
Americans, be not deceived.
That party moans, "Let us have war."

Defending the Heritage

RECONSTRUCTION...THE BLUE STATES HAVE RESURRECTED MANY OF THESE TACTICS IN TE 21ST CENTURY...

The September 12, 1868 Orangeburg News gives us a pretty good idea of what was happening during the Reconstruction. Many of these concerns are omitted from the history books because it might shed some light on why the Confederate Veteran had to take matter into their own hands. If you're not familiar with the Reconstruction, take the time to read through these concerns your ancestors had after the war. Many of the same tactics are being used today to gain Negro votes... It is quite the eye opener...

Let Us Have Peace. So says Ulysses. Who is hindering peace? Who perpetuates the spirit of strife and tears to open afresh the wounds of war?

The party that has taken Ulysses for its standard bearer.

The party that is inciting negro hatred against the white race.

The party that has established a negro government over eight millions of whites.

The party that encourages negro mobs to hunt down black men for opposing despotism.

The party that proposes to arm the blacks and put new shackles on the whites.

The party that has organized the blacks for violence and plunder.

The party that palliates negro attacks upon Democratic meetings.

The party that tells the negro he must protect himself at all hazards, and gives him arms to shoot his neighbors.

The party that exasperates the white man by placing negroes over him.

The party that says, "the war ended too soon," as its organ, the Tribune, said only a few days ago.

The party that says, through its organ, that "the rebellion should have been crushed inch by inch, till its leaders had died in battle or fled from the country." "Till its armies had dwindled into bands of robbers." "Till it had been driven into the swamps to starve and perish."

The party that is continually hatching new schemes to madden a powerless people.

The party that has tried to disgrace the leaders of the South, knowing that when it struck the leaders it wounded the followers.

The party that has sent thieves and convicts to make laws for honorable men.

The party that sent murderers to rule these men with the bayonet.

The party that cants about national honor, while it lives by plunder.

The party that has brought mourning to a million firesides.

The party that spread desolation over the fairest part of the land.

The party that is stained with the blood of over a million men.

The party whose present leader refused to exchange Northern soldiers. Who left them in Southern prisons till they died of wounds and starvation. Who wrote to the agent of exchange that not one more man must be exchanged.

The party that spends Northern money to support vagabond negroes in the South.

The party that made war on women, and children, and filled dungeons with free-born Americans.

The party that is laboring to bring on a war of races in the South, so that it may again clutch the throats of the whites.

The party that began its career with Bibles and bayonets in the White House.

The party that trampled upon law, and dispersed courts with the sword.

This is the party that echoes the cry of its leader, "Let us have peace."

Americans, be not deceived. That party moans, "Let us have war."

Travis [><]

Source: The Orangeburg News., September 12, 1868, Image 6 (newspaper)

Link to Newspaper Article: <http://chroniclingamerica.loc.gov/.../sn84026920/1868-09-12/e...>

CONSTITUTIONAL LAW

Removal of Confederate monuments violates free-speech right to preserve history, suit says

By Debra Cassens Weiss
Dec 21, 2015, 06:40 am CST



A 1917 photo of the statue in Lee Circle at night. The statue of Robert E. Lee was raised, and Tivoli Circle renamed Lee Circle, in 1884. Image from Wikimedia Commons.

Several historic preservation groups have filed a federal lawsuit challenging a decision to remove four Confederate monuments in New Orleans.

The [suit](#) (PDF) was filed hours after the city council voted 6-1 to remove the statues on Thursday, report [CNN](#) and the [New Orleans Times-Picayune](#). The complaint cites alleged violation of federal and local laws, as well as the federal and Louisiana constitutions.

Among the monuments slated for removal and storage are statues of Confederate Gens. Robert E. Lee and P.G.T. Beauregard and of the president of the Confederacy, Jefferson Davis.

The suit claims removal of the monuments violates the plaintiffs' First Amendment right to free expression, "which they exercise by maintaining and preserving the historic character and nature of the city of New Orleans, including their monuments."

The plaintiffs also claim a violation of equal protection because they say they were treated differently than monument opponents. "The city's effort to move the four monuments appears to have originated with the musician Wynton Marsalis, whose opinion has inexplicably been afforded more weight than that of the residents of New Orleans," the suit says. "The defendants intentionally treated plaintiffs, and persons opposed to removal of the four monuments, differently from other similarly situated individuals, and there is no justification for the difference in treatment."

The Democratic mayor of New Orleans, Mitch Landrieu, did credit the famous jazz musician in June for prompting him to ask the city council to reconsider which monuments to display, according to an [earlier article](#) in the Times-Picayune. Landrieu reportedly told a crowd that a 2014 conversation with Marsalis about the city's tricentennial made him rethink his own attitude towards monuments which honor Confederate figures.

Marsalis was born and raised in New Orleans. He wrote an [opinion piece](#) for the Times-Picayune on Dec. 15 in favor of renaming Lee Circle and removing the statue of the general, in which he said: "When one surveys the accomplishments of our local heroes across time from Iberville and Bienville, to Andrew Jackson, from Mahalia Jackson, to Anne Rice and Fats Domino, from Wendell Pierce, to John Besh and Jonathan Batiste, what did Robert E. Lee do to merit his distinguished position? He fought for the enslavement of a people against our national army fighting for their freedom; killed more Americans than any opposing general in history; made no attempt to defend or protect this city; and even more absurdly, he never even set foot in Louisiana. In the heart of the most progressive and creative cultural city in America, why should we continue to commemorate this legacy?"

Marsalis suggested in his op-ed that the space in Lee Circle could instead be devoted to a monument celebrating the support the city received from the international community after Hurricane Katrina.

The plaintiffs—the Monumental Task Committee, the Louisiana Landmarks Society, the Foundation for Historical Louisiana and a chapter of the Sons of Confederate Veterans—also claim that removal of the monuments violates a Louisiana constitutional provision recognizing the right of the people to preserve, foster and promote their linguistic and cultural origins.

According to the Times-Picayune, another argument in the suit "reprises arguments in a lawsuit filed in the early 1990s and supported, among others, by avowed Ku Klux Klan member David Duke." The argument: The U.S. Department of Transportation, which uses federal funds for streetcars, has to use the money in a way that preserves historic properties. The department should prevent the removal of the monuments until a required review can be conducted, the suit says.

The 1990s suit resulted in a court order preserving one of the monuments now at issue, according to the new suit.

A hearing on the plaintiff's motion will be heard on Jan. 14, the Times Picayune reported in a [follow-up article](#). Mayor Landrieu has agreed not to remove the monuments before that hearing.

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http://www.abajournal.com/mobile/article/removal_of_confederate_monuments_violates_free_speech_right_to_preserve_his



This is why monuments stand, flags wave for honor, and still today children children's hold to stories told. The heavy heart of a wife, a mother, a sister who held to the memory of an old tattered coat of gray. Like this one here...One could only image such loss in ones heart,,,,,This is why.... This is why

The Coat of Faded Gray.

by g. w. harris.

A low hut rests in Lookout's shade,
As rots its moss-grown roof away,
While sundown's glories softly fade,
Closing another weary day. The battle's din is heard no more,
No more the hunted stand at bay, The breezes through the lowly door Swing mute a coat of faded gray,
A tattered relic of the fray,
A threadbare coat of faded gray. " 'Tis hanging on the rough log wall."
'Tis hanging on the rough log wall, Near to the foot of a widow's bed, By a white plume and well-worn shawl His gift the happy morn they wed;
By the wee slip their dead child wore The one they gave the name of May;
By her rag doll and pinafore
By right 'tis here, that coat of gray A red-fleck'd relic of the fray,
an armless coat of faded gray.
Her all of life now drapes that wall; But poor and patient, still she waits
On God's good time to gently call Her, too, within the jewel'd gates; And all she craves is here to die-To part from these and pass away,
To join her love eternally
That wore the slip the coat of gray, The shell-torn relic of the fray, Her soldier's coat of faded gray.

The Original Constitution and the Three-Fifths Myth

Jan 11, 2011 by [Gary DeMar](#)



Lanny Davis is a lawyer, a graduate of Yale Law School and from 1996 to 1998 he served as a special counsel to President Bill Clinton. He and Jay Sekulow appeared together on “The Sean Hannity Show” to discuss the reading of the Constitution by the new Congress. Davis wanted to know if the “three-fifths” clause would be read, implying that it was a racist part of the Constitution. Mr. Sekulow did not have time to take on this issue, but he shouldn’t have had to. Mr. Davis should

know that the “three-fifths” clause has nothing to do with the idea that black slaves were being described as “three-fifths” of a white person. If he doesn’t know this, then he shouldn’t be practicing law, and if does know this and perpetuates the falsehood in order to gain some political edge, then he shouldn’t be practicing law.

The issue of slavery was a major concern at the Constitutional Convention and was discussed at length in the debates. A significant minority of the delegates to the Federal Convention were staunch opponents of slavery, primarily those who adhered to the Federalist philosophy. Benjamin Franklin and Alexander Hamilton opposed slavery. John Jay, who would become the first Chief Justice of the United States, was president of the New York anti-slavery society. Northern Federalist leaders Rufus King and Gouverneur Morris were outspoken opponents of slavery and the slave trade.

Elias Boudinot (1740–1821), who was a lawyer, served three congressional terms representing New Jersey (1789–1795), was a delegate to the Continental Congress, and

presided as President of the Continental Congress from 1782 to 1783, making him the chief executive officer of the United States. Boudinot signed the Treaty of Paris in 1783 that ended the Revolutionary War. He was an early opponent of slavery. "Southern and Border State Federalists also openly opposed the institution."¹ Many people do not know that the original Constitution words "race," "slavery," "slave," "white," or "black." Such omissions are curious since there are many who view the Constitution as a racist document. Actually, the word "slavery" did not enter the Constitution until *after* the War Between the States in the Thirteenth, Fourteenth, and Fifteenth Amendments.

The so-called racist intent of the Constitution is seen by some (many?) in the "three-fifths clause" found in Article I, section 2, clause 3. Contrary to what some historians claim, the "three-fifths clause" is a clear indication that a number of our constitutional founders wanted to end slavery; it is not a statement about personhood. The Northern states did not want to count slaves. The Southern states hoped to include slaves in the population statistics in order to acquire additional representation in Congress to advance their political position.

It took 30,000 people to get one congressman, and slaves outnumbered whites in slave states. It was the Democrat hope that with enough pro-slavery congressmen, they could overturn much of the abolitionist legislation Northern Republicans had previously passed.

However, there was one philosophical problem: blacks in Southern states had no rights thus The North deemed it a joke they only be counted when beneficial to Democrats. Northern abolitionists argued that since the South considered blacks their property, all 'property' should be counted for the purpose of determining congressional representation. Thus the Northern abolitionists would include their property: horses, cattle, homes, furniture, pets, etc. in their population tallies.

The South denounced the proposal, so anti-slavery northerner James Wilson of Pennsylvania came up with a compromise. Blacks in the Southern states would be counted as "three-fifths" of a person. That way, it would take 50,000 people (instead of 30,000) in a district to earn congressional representation. That had the effect of limiting the power of the slave states.

The compromise was to count slaves as “three-fifths” of a person for *representation* purposes. The fewer slaves counted the fewer number of representatives. “It had NOTHING to do with the worth of a person and EVERYTHING to do with diminishing the power of” the pro-slavery Southern states.

The goal of the Northern delegates was to dilute Southern voting strength so as to outlaw slavery by constitutional means. “The struggle that took place in the convention was between the Southern delegates trying to strengthen the constitutional supports for slavery and the Northern delegates trying to weaken them.”² If none of the slaves had been included in the population count for representation, as Northern delegates wanted, the slave states would have had only 41 percent of the seats in the House. If all the slaves had been included, as the pro-slave states wanted, the slave states would have had 50 percent of the seats. By agreeing to count slaves as three-fifths of a person for representation purposes, the slaveholding states ended up with a minority voting position—47 percent. Robert L. Goldwin concludes:

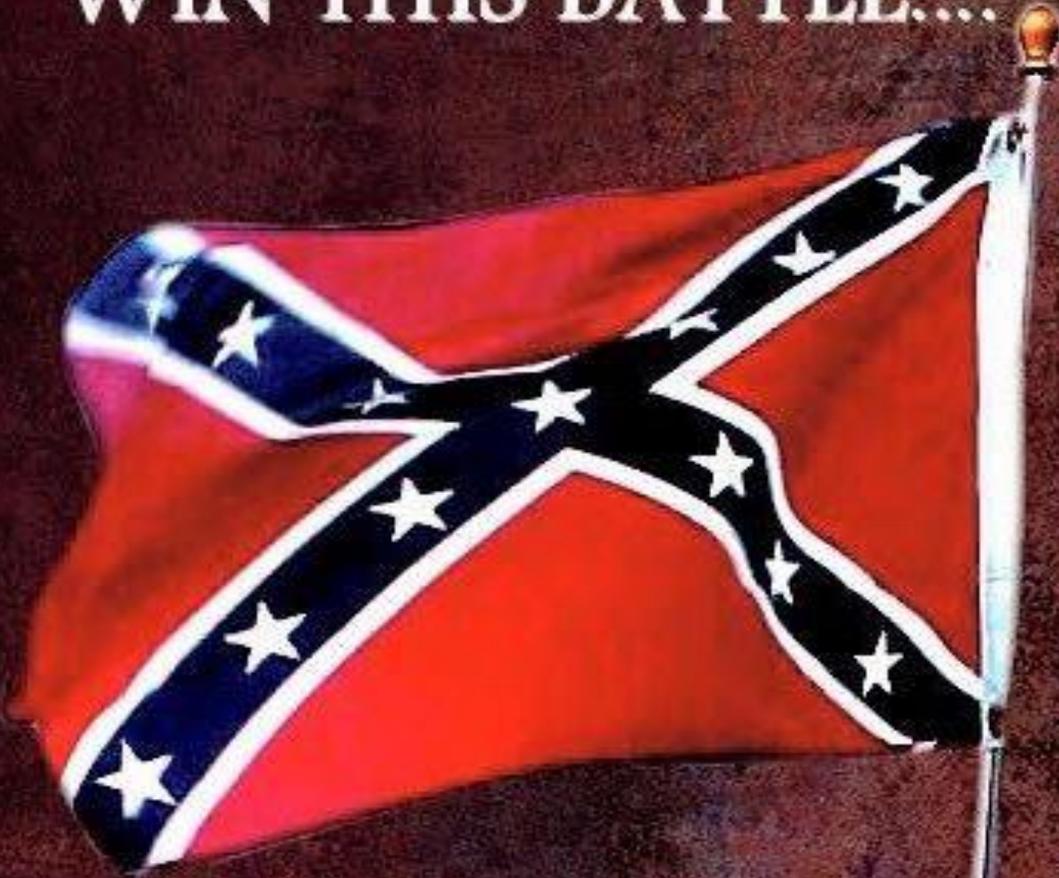
[T]he point is that the “three-fifths clause” had nothing at all to do with measuring the human worth of blacks. *Northern* delegates did not want black slaves included, not because they thought them unworthy of being counted, but because they wanted to weaken the slaveholding power in Congress. *Southern* delegates wanted every slave to count “equally with the Whites,” not because they wanted to proclaim that black slaves were human beings on an equal footing with free white persons, but because they wanted to increase the pro-slavery voting power in Congress. The humanity of blacks was not the subject of the three-fifths clause; voting power in Congress was the subject.³

Was it right for the Northern delegates to agree to this compromise? We will never know. Second guessing the actions of men who lived two-hundred years ago is a waste of time and energy. Distorting the facts of history is reprehensible. Lanny Davis should know better.

1. Nathaniel Weyl and William Marina, *American Statesmen on Slavery and the Negro*(New Rochelle, NY: Arlington House, 1971), 48.
2. Robert A. Goldwin, "Why Blacks, Women & Jews Are Not Mentioned in the Constitution," *Commentary* (May 1987), 29.
3. "Why Blacks, Women & Jews Are Not Mentioned in the Constitution," 30.

<http://americanvision.org/3918/the-original-constitution-and-the-three-fifths-myth/>

WHY WE WILL ULTIMATELY
WIN THIS BATTLE....



Because we love it
a whole lot more

THE SOUTHERN MADONNA

1858 Drawing by Nicola Marschall



Reflections on The Southern Madonna by Ben D. Kennedy

The story of how this rare portrait of the Madonna came into my possession is reflective of my own relationship with God and His never ceasing desire to show me the fullness of His love and Divinity. Having spent most of my formative years in churches with Protestant traditions I had the normal Protestant view of Mary the mother of Jesus which is to say I had been taught to be afraid of having any kind of relationship with her. About the only time Mary was even discussed in the churches I attended was during Christmas time when it was unavoidable in presenting the story of the birth of Christ. Even then most Protestant ministers would downplay her role and be sure to warn everyone not to look at Mary as anything more than just another women. Unfortunately this was only the tip of the iceberg in downplaying Mary as some fool ministers would actually insult her which still amazes me to think about today that anyone could ever possible think that Jesus would be happy about someone insulting His mother. Thank God, and I mean that very literally, that He gave me the proper

love and admiration for His mother Mary who I now know is the supreme mother to us all.

As has been the case for me so many times with God it was His beautiful daughter St. Joan that He used to guide me toward Mary. Over the years researching St. Joan and writing about her I could not help but begin to see Mary through the pure vision of St. Joan. Even though Joan never spoke about having an encounter with Mary like she did with St. Michael, St. Catherine or St. Margaret she clearly loved Mary as the mother of Jesus and outwardly demonstrated her love by including her name "Maria" along with His name Jesus on her banner, on her personal ring, and in her closing salutation Jesus+Maria on her letters. Since I agreed completely with Sir Arthur Conan Doyle's appraisal that "next to the Christ, the highest spiritual being of whom we have any exact record upon this earth is the girl Jeanne" I knew that Joan could not be wrong in her devotion to Mary. I then knew that I had to open my own heart to the possibility that Mary is much more important in the work of God than I had ever been taught by the religious traditions of the churches I had attended.



My personal relationship with Mary began as my own mother, who also bore the name Mary, was nearing the end of her life in this world. My mother had been slowly leaving us for years as she

declined from dementia and alzheimer's and I greatly missed the mother that she had once been to me. At some point I cried out to God and Mary asking if she could be my mother to take the place of the mother I was losing to death. Sometime thereafter I was given the opportunity to purchase some artwork and possessions that had belonged to a famous artist named Nicola Marschall. As soon as I saw his drawing of the Madonna I knew that was the one for me. I also knew for certain when I hung it in my office that God and Mary had answered my prayer and that Mary would now watch over me as a mother and she has done exactly that ever since. Even more so she assisted in my own mother's departure in ways that make me eternally grateful to her and to God for showing His love to us through her.

As I reflect upon all that Mary has meant to me and my family it is hard to believe that I ever let myself be influenced into thinking that she was just another woman. The word of God makes it clear that she was chosen above all other women to be the mother to the son of God. The "Hail Mary" that Catholics adore but Protestants shun is straight from the scriptures in Luke 1:28: "And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women" and Luke 1:42: "And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb." Years ago I asked a dear Catholic friend about Catholics devotion to Mary and her explanation is one that has always stuck with me probably because it is based soundly upon the story of Jesus turning water into wine in John 2. My friend explained that because Jesus loved His mother so much He performed what was His first public miracle and the lesson is that the Son can never refuse His mother anything that she asks of Him out of love.



The wonderful thing about art is that it can help us to more easily contemplate some of the more

profound truths of God and this beautiful drawing of Mary by Nicola Marschall is a prime example. The image immediately captivates you and draws you in with her eyes that give a knowing hint of the depths of truth about Jesus that only His mother alone of all human beings could possess. I have wondered at times why Marschall chose to only draw Mary since the original painting by Raphael also contained the infant Jesus and the child John the Baptist but perhaps Marschall felt it was superior to only show Mary since her face alone can reveal more about Jesus than any single artwork of them could ever hope to do. If you look at her face long enough you can begin to see both her joy at the birth of her son as well as His agony and death on the cross as only His mother could ever have seen it.



As I contemplate this Madonna deeper it is almost as though I am there with her during the life, death and resurrection of Christ. At first I am just a casual background observer but then suddenly she seems to look back directly at me and as our eyes meet everything changes. Her son is no longer just a distant vision that I can only see as "through a glass, darkly." Through her He became flesh and blood and through her I can clearly see Him as he truly was. And as she looks at me with the depths of her eyes I know she is telling me what I long to hear but am afraid to presume that I am not just another casual observer but I am one of them and to come along. This is the great gift of Mary to all of us to remind us as only a mother can of who we really are because of her son Jesus.

This exquisite piece of art is indeed a gift to the world from a great artist who with his talent was able to impart so much truth to us through his simple drawing. Nicola Marschall was famous in the 19th century as a portrait artist and his work included famous leaders like Abraham Lincoln, Jefferson Davis and Otto von Bismarck. Originally born in Germany, Marschall immigrated to the United

States in 1851 to Alabama where he lived and worked until after the Civil War when he was forced to move to Louisville, Kentucky, because of the harsh economic times in the South after the war. Marschall is probably best known as being the creator of the first confederate national flag known as the Stars and Bars. Marschall also designed the grey Confederate uniform which he patterned after those of the Prussian military from his native Germany. For his artistic contributions to the Confederate States of America Nicola Marschall is known as the Artist of the Confederacy.



There is no doubt in my mind that God desired for me to have this particular Madonna by the Artist of the Confederacy to remind me of my own incredible Christian heritage that He gave to me through my ancestors. Despite what the liars and deceivers of today would have people believe about the Confederacy the true legacy of the Southern people is their great Christian faith that sustained them through so much suffering and hardship. As a very courageous young Southern lady named Emma Sansom once stated after the war they “were overpowered but never conquered” and the testimony of their faith and love for God is something that no enemy can ever conquer and destroy no matter how hard they try.

I was reminded again of the power of this legacy of faith as I was writing this paper when I needed to comfort a dear friend who was devastated by the sudden loss of his only child. As I grasped for ways to comfort my friend trying hard to make the scriptures come alive for him I turned to the life of Thomas “Stonewall” Jackson for assistance in helping my friend to better understand God’s promise in Romans 8:28 to make “all things work together for good for those that love Him.” Stonewall Jackson himself had been devastated as a young husband when he lost both his first wife and child during childbirth yet his faith had sustained him during this loss and during all the further losses that he endured including his own severe wounding and death. The words below from Jackson reveal much about his incredible faith and are some of the last words he ever spoke in this fallen world:

"You see me severely wounded, but not depressed; not unhappy. I believe that it has been done according to God's holy will, and I acquiesce entirely in it. You may think it strange; but you never saw me more perfectly contented than I am today; for I am sure my Heavenly Father designs this affliction for my good. I am perfectly satisfied, that either in this life, or in that which is to come, I shall discover that what is now regarded as a calamity, is a blessing. And if it appears a great calamity (as it surely will be a great inconvenience to be deprived of my arm), it will result in a great blessing. I can wait until God, in His own time, shall make known to me the object He has in thus afflicting me. But why should I not rather rejoice in it as a blessing, and not look on it as a calamity at all? If it were in my power to replace my arm, I would not dare to do it, unless I could know it was the will of my Heavenly Father."

As my friend continued to mourn for his daughter Christina and tried to envision the day he would be reunited with her in Heaven it was Jackson's final words "Let us cross over the river, and rest under the shade of the trees" that seemed to give him special comfort. These incredible words, that may be as some historians have suggested the most famous words spoken during the entire war, have given the same kind of comfort to countless numbers of people seeking reassurance that there is indeed more than just this life and that all believers will cross over the river some day to go home to be with our Lord and our loved ones forever. And all of this is but one example of the great Christian legacy that our Southern ancestors passed down to us and how we can draw strength from them during our times of greatest need.

Whether it is the words of Jackson or this drawing of the Madonna by Marschall or something else it is impossible to study the lives of the southern people and not be inspired by their faith. The real attack upon Southern heritage is in reality an attack upon their Christianity because that is the one part of their society that was never destroyed even though their enemies have never stopped trying. One of the misguided arguments for obliterating the history of the South is that because they lost the war they have no right to still be remembered. Yes, they did lose by the standards of this fallen world but so what. In the end we all lose because we all die and those that die with the most worldly possessions are the biggest losers of all. As I look once more into the eyes of Marschall's Madonna she is revealing to me one more great truth. The people of the South and all others like them throughout history are not losers at all because through their faith in her Son they won the greatest victory of all and are now with her and her Son in His Kingdom. May God Bless us all with the faith to do as well! Amen!

Nicola Marschall created this beautiful drawing of the Madonna during a visit he made to the Pitti Palace in Florence, Italy on April 12th of 1858. The original painting that he used for inspiration is by Raphael and is titled the Madonna della Seggiola which translated means the Madonna of the Chair. Mr. Marschall gave his family a written statement in 1902 that: "Every touch of this was made standing before the original." Mr. Kennedy purchased the original drawing from the widow of Marschall's great-grandson in 2012.

http://www.maidofheaven.com/foundation_southern_madonna.asp



Southern Historical Society

This is Mr. Chism. We aren't going to say what state he's in or give any other information than just his last name. We respect his privacy, and stupid people are everywhere.

Mr. Chism is intelligent, articulate and CONFEDERATE. He is not alone, there are many other persons of color who know the truth and stand as DOCUMENTED SONS AND DAUGHTERS of Confederate veterans. We emphasize DOCUMENTED because in order to be in certain heritage organizations, one must PROVE ancestry and the service of one's fathers. PROOF. It's one thing to say it and quite another to PROVE service to the Confederacy. Soooo...next time some reconstructed ninny, ignorant nellie or agenda-driven control freak says there were no black Confederates, you can tell them otherwise.

Oh, and also tell them their lies don't work anymore.

We give you a direct quote from Mr. Chism:

**"I stand and believe in what's right; always have and always will no matter what anyone says about me. You ain't going to change me or what I believe in. I have a lot of people backing me, and I ain't going to turn my back on them. It's funny because I never did think I would get that far in "civil war" history, but I did. And now I know a lot of things I didn't know back when I started working on it. I am a Black man that's proud of where I come from and I am proud of my heritage; and if you take to telling me I am wrong, well I ain't having it because I know what's right and what's wrong. And to stand up for my heritage is right to me.
S.T.O.S"**

Who to Trust?

Historians of the most educated and credentialed sorts have stated flatly that the idea taxes brought about the secession of the Southern States is simply a myth.

The men who cast the first votes to secede recorded their reasons, why did they did what they did, first things first.

Historians say one thing and the men who took the action said another.

You can decide which to believe. Below is the first 8 paragraphs of the transcript of the Address of South Carolina to Slaveholding States as it was delivered on Christmas day of 1860 when they announced their secession.



South Carolina ~ The 1st Star!

The words tax, or a variation thereof is found 23 times!

Address of South Carolina
Convention of South Carolina
December 25, 1860

1 The Address of the people of South Carolina, assembled in Convention, to the people of the Slaveholding States of the United States.

2 It is now seventy–three years since the Union between the United States was made by the Constitution of the United States. During this period their advance in wealth, prosperity, and power, has been with scarcely a parallel in the history of the world. The great object of their union was defense against external aggressions; which object is now attained, from their more progress in power. Thirty–one millions of people, with a commerce and navigation which explore every sea, and of agricultural productions which are necessary to every civilized people, command the friendship of the world. But unfortunately, our internal peace has not grown with our external prosperity. Discontent and contention has moved in the bosom of the Confederacy, for the last thirty–five years. During this time, South Carolina has twice called her people together in solemn Convention, to take into consideration, the aggressions and unconstitutional wrongs, perpetrated by the people of the North on the people of the South. These wrongs, were submitted to by the people of the South, under the hope and expectation that they would be final. But such hope and expectation, have proved to be vain. Instead of producing forbearance, our acquiescence and outrage; and South Carolina, having again assembling her people in Convention, has this day dissolved her connection with the States, constituting the United States.

3 The one great evil, from which all other evils have flowed, is the overthrow of the Constitution of the United States. The Government of the United States is no longer the government of Confederate Republics, but of a consolidated Democracy. It is, in fact such a Government as Great Britain attempted to set over our Fathers; and which was resisted and defeated by a seven years' struggle for independence.

4 The Revolution of 1776, turned upon one great principle, self-government, –and self-taxation, the criterion of self-government. Where the interests of two people united together under one Government, are different, each must have the power to protect its interests by the organization of the Government, or they cannot be free. The interests of Great Britain and of the Colonies, were different and antagonistic. Great Britain was desirous of carrying out the policy of all nations toward their Colonies, of making them tributary to their wealth and power. She had vast and complicated relations with the whole world. Her policy toward her North American Colonies, was to identify them with her in all these complicated relations; and to make them bear, in common with the rest of the Empire, the full burden of her obligations and necessities. She had a vast public debt; she had a European policy and an Asiatic policy, which had occasioned the accumulation of her public debt, and which kept her in continual wars. The North American Colonies saw their interests, political and commercial, sacrificed by such a policy. Their interests required, that they should not be identified with the burdens and wars of the mother country. They had been settled under Charters, which gave them self-government, at least so far as their property was concerned. They had taxed themselves, and had never been taxed by the Government of Great Britain. To make them a part of a consolidated Empire, the Parliament of Great Britain determined to assume the power of legislating for the Colonies in all cases

whatsoever. Our ancestors resisted the pretension. They refused to be a part of the consolidated Government of Great Britain.

5 The Southern States, now stand exactly in the same position towards the Northern States, that the Colonies did towards Great Britain. The Northern States, having the majority in Congress, claim the same power of omnipotence in legislation as the British parliament. "The General Welfare," is the only limit to the legislation of either; and the majority in Congress, as in the British parliament, are the sole judges of the expediency of the legislation, this "General Welfare" requires. Thus, the Government of the United States has become a consolidated Government; and the people of the Southern State, are compelled to meet the very despotism, their fathers threw off in the Revolution of 1776.

6 The consolidation of the Government of Great Britain over the Colonies, was attempted to be carried out by the taxes. The British parliament undertook to tax the Colonies, to promote British interests. Our father, resisted this pretension. They claimed the right of self-taxation through their Colonial Legislatures. They were not represented in the British Parliament, and therefore could not rightfully be taxed by its Legislature. The British Government, however, offered them a representation in parliament; but it was not sufficient to enable them to protect themselves from the majority, and they refused the offer. Between taxation without any representation, and taxation without a representation adequate to protection, there was no difference. In neither case would the Colonies tax themselves. Hence, they refused to pay the taxes laid by the British parliament.

7 And so with the Southern States, towards the Northern States, in the vital matter of taxation. They are in a minority in Congress. Their representation in Congress, is useless to protect them against unjust taxation; and they are taxed by the people of the North for their benefit, exactly as the people of Great Britain taxed our ancestors in the British parliament for their benefit. For the last forty years, the taxes laid by the Congress of the United States have been laid with a view of subserving the interests of the North. The people of the South have been taxed by duties on imports, not for revenue, but for an object inconsistent with revenue—to promote, by prohibitions, Northern interests in the productions of their mines and manufactures. There is another evil, in the condition of the Southern toward the Northern States, which our ancestors refused to bear toward Great Britain. Our ancestors not only taxed themselves, but all the taxes collected from them, were expended among them. Had they submitted to the pretensions of the British Government, the taxes collected from them, would have been expended in other parts of the British Empire. They were fully aware of the effect of such a policy in impoverishing the people from whom taxes are collected, and in enriching those who receive the benefit of their expenditure. To prevent the evils of such a policy, was one of the motives which drove them on to Revolution. Yet this British policy, has been fully realized towards the Southern States, by the Northern States. The people of the Southern States are not only taxed for the benefit of the Northern States, but after the taxes are collected, three-fourths of them are expended at the North. This cause, with others, connected with the operation of the General Government, has made the cities of the South provincial. Their growth is paralyzed; they are mere suburbs of Northern cities. The agricultural productions of the South are the basis of the foreign commerce of the United States; yet Southern cities do not carry it on. Our foreign trade, is almost annihilated. In 1740, there were five shipyards in South Carolina, to build ships to carry on our direct trade with Europe. Between 1740 and 1779, there were built in these yards twenty-five square rigged vessels, besides a great number of sloops and schooners, to carry on our coast and West India trade. In the half century immediately preceding the Revolution, from 1725 to 1775, the population of South Carolina increased seven-fold.

8 No man can for a moment believe, that our ancestors intended to establish over their posterity, exactly the same sort of Government they had overthrown. The great object of the Constitution of the United States, in its internal operation, was, doubtless, to secure the great end of the Revolution — —a limited free Government— — a Government limited to those matters only, which were general and common to all portions of the United States. All sectional or local interests were to be left to the States. By no other arrangement, would they obtain free Government, by a Constitution common to so vast a Confederacy. Yet by gradual and steady encroachments on the part of the people of the North, and acquiescence on the part of the South, the limitations in the Constitution have been swept away; and the Government of the United States has become consolidated, with a claim of limitless powers in its operations.

Why the Civil War Was Not About Slavery

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American historians up to the 1960s tended to treat the War Between the States as a tragic or as a bungling affair. The moral challenge posed by slavery was seen as an aspect of why war broke out, but one overshadowed by deep and long standing constitutional, economic, and political conflicts. Today, however, historians, inspired by Marxist-style analysis, preach the one-dimensional doctrine that the conflict at its core was a *moral struggle* over slavery. The South was willing to destroy the Union in order to protect slavery and expand it. The North fought to eliminate slavery by preserving the Union. A recent historian, for instance, writes “It is an astonishing anomaly that ... for one hundred years historians and commentators attempted to exorcise slavery as relevant or to downplay it as incidental to the conflict. Recent scholarship has at last acknowledged that the participants, after all, knew what they were contending about. Slavery, its expansion or limitation, its abolition or perpetuation was what the war was all about.”¹

Another historian writes “that Southerners seceded over one thing and fought over one thing, slavery.” A recent biographer of Robert E. Lee says of Lee “He was a leader in the Southern rebellion, in which so many fought so nobly for such a bad cause.”²

Robert Penn Warren, a Pulitzer Prize poet and novelist, witnessed the birth of this new style of writing history in the early 1960s, and wrote a devastating critique of it in *The Legacy of the Civil War*. Through the myth of a holy crusade to abolish slavery, Americans had illegitimately acquired what he called a great “treasury of virtue.” Even historians who know the myth is a distortion have generally not written history in a way to criticize it. The National Park Service has ordered every Civil War battlefield park in the nation exhibit the theme that the war was “about slavery.” This was the theme of Ken Burns’ TV series on the Civil War in which Lee was presented as “a traitor.” The series was very popular and prompted the conservative columnist George Will to gush that it was a demonstration of what television is *for*. The myth has been taught for generations in public schools and colleges. References to it are frequently heard in political speeches, commemoration speeches of all kinds, the media, in film, and in sermons from mainline churches. People in Argentina, Tokyo, Paris, Moscow and Australia who know next to nothing about American history know that the Civil War was “about slavery.” The upcoming sesquicentennial year commemorating the beginning of the War to Prevent Southern Independence promises to be a long, extended speech explaining how the war was “about slavery.” The myth, however, is not true. What is essentially wrong with it is not that it obsessively focuses on slavery while omitting facts contrary to the myth (though it does that), but that it reads a moral meaning into the conflict over slavery that did not exist. It leads us to believe that the North’s “antislavery” was a correct response to the *moral challenge*, whereas the South was “pro-slavery” and reprehensibly turned its back on the moral challenge. In what follows we shall see that what Warren called America’s great “treasury of virtue” is filled with fool’s gold that morally corrupts all who exploit it.

The first thing to appreciate is slavery was, from the very first, a *national* enormity, an *American* sin for which every section of the Union bore some responsibility. This, however, is not how we have been trained to think. We think of slavery as an alien and “un-American” practice confined to the South in the 19th

“The official story that the war was about the South’s desire to protect and expand slavery and the North’s determination to abolish it is not merely an error in academic history. The evidence against it has not been ignored so much as it has been suppressed. It had to be suppressed because it contradicts the legitimating myth of the centralized nationalist regime that emerged after the war. Having been repeated so often, it has come to be believed because of repetition.”

century. But an honest look at American history reveals a quite different picture. Slavery was woven into the economic, political, and cultural fabric of the Northern states from the beginning. The first African slaves were brought to New England in 1638 in exchange for enslaved Indians. Boston began importing slaves from Africa in 1644. For 164 years New Englanders sold slaves throughout the Western Hemisphere.

The Puritans who settled in New England were part of a larger group, the rest of whom settled in the West Indies and began sugar planting which required an especially brutal form of labor with a high mortality rate. New England slave traders supplied the demand for labor and formed marriages and other alliances with their Puritan kinsmen in the West Indies. By the end of the Revolution, slavery had been a respected institution in New England for around 140 years. One out of four families in Connecticut owned slaves. And there were slave plantations in the region. One out of fourteen people in Rhode Island was a slave, and around 50 percent of ministers owned slaves.³

The dark story of New England's involvement in the practice of slavery has been hidden from general public perception until recently, when three New England journalists published *Complicity, How the North Promoted, Prolonged and Profited from Slavery* (New York: Random House, 2005). They express their utter shock in discovering New Englanders approved the slave trade and the practice of slavery in their States. They ask "How could we not know this?" And the answer is "Northerners have pushed much of their early history into the deepest shadows of repression ... Slavery has long been identified in the national consciousness as a Southern institution." The time to bury that myth is overdue. Slavery is the story of America, all of America. The nation's wealth, from the very beginning, depended upon the exploitation of black people on three continents. Slavery, they continue, was a "national phenomenon. The North shared in the wealth it created, and in the oppression it required." What is truly astonishing, however, is it took so long for these New England journalists to discover facts in their own backyard that were not difficult to uncover.⁴

"There is a lack of moral maturity in a regime that cannot confront its own moral failures, but constructs its national identity by projecting those failures onto a scapegoat [the South]."

Nor are they entirely emancipated from Warren's "treasury of virtue," for their book is titled *Complicity*. It is misleading, however, to say the North was *complicit* in American slavery. It was *foundational*. The slave trade began and was carried out mainly by New England States for more than a century and a half. The wealth piled up by New England and New York was generated by servicing slave economies throughout the Western Hemisphere. The purchase of slaves and land in the South and elsewhere was financed by Northern banks; slave-produced staples were transported in Northern ships and insured by Northern companies. The global industrial revolution was based on textile manufacturing which generated an insatiable demand for cotton throughout the world. It is no exaggeration to say the New York City of 1860 was built on slave produced cotton. So was the New England textile industry. Some 75 to 90 percent of federal revenue came from the Southern export trade. The federal government was funded from the first up to 1860 by slave labor.

Slavery, then, was a national enormity integral to the entire economic and political structure of the United States from the beginning. Its elimination, therefore, *morally demanded a national solution* where all would share, to some degree, in the sacrifices and costs necessary to remove it. From our perspective, the morally right thing would have been a nationally funded program to *emancipate* slaves, *compensate* slave owners for their loss, and *integrate* the African population into American society as social and political equals. Yet, throughout the entire antebellum period, *no national political party of any importance* ever proposed emancipation, much less compensation and integration. The South could not have seceded and fought to reject a morally responsible solution urged by the North because no such program was ever proposed or even contemplated.

Why not? There were two reasons. First, there was no national program because there was no *nation* in the modern sense of the term. America was an inchoate federation of States, not a centralized nation-state on the model of Britain or France. Everyone understood that slavery was a domestic institution governed entirely by the laws of each State. Congress simply had no constitutional authority to interfere with slavery in the States. Nor did Congress want that power. On March 3, 1861, Congress passed an amendment to the Constitution making it *impossible ever to amend the Constitution* to give Congress power over slavery in the States. Lincoln approved the amendment in his first Inaugural Address.

Since Congress had no power over slavery, and did not want such power, the only way to abolish slavery would be through individual state action or by an amendment to the Constitution. No such amendment was ever proposed during the antebellum period, or even seriously contemplated. One reason is that Northerners were not at all willing to help pay for emancipation. They viewed slavery as entirely the South's responsibility, willfully ignoring their own foundational and continuing participation in an economy and political order to which slavery was integral. But there was more to the North's lack of interest in emancipation than a refusal to compensate slave owners. If slaves were freed nationally, they would be part of a national American society, but as we shall see, Northerners absolutely refused to integrate free Africans into their States.

If no national political party put forth an emancipation plank during the entire antebellum period, how did the myth ever arise that the war was a great moral struggle between those wanting to protect slavery and those wanting to abolish it? The myth is possible because of the confused and confusing way many Americans think about morality. We can best appreciate this by exploring the logic of the myth.

Most all antebellum Americans believed two propositions. The first proposition is that slavery *abstractly considered* (that is independent of positive law, circumstance, and custom) is a violation of natural law. This was as true of Southerners as Northerners. Lincoln makes this clear in one of his debates with Douglas: "Before proceeding, let me say I think I have no prejudice against the Southern people. If slavery did not now exist amongst them, they would not introduce it."⁵

Why not? Because Southerners, like most Americans, thought that slavery *abstractly considered* is a violation of natural law.

The second proposition held by most Americans and especially by Northerners is the African population was never to be part of the American polity. These two propositions are not contradictory, but they exist together in tension. If slavery, abstractly considered, is a violation of natural law, then slaves in America should be freed. But if America is a white European polity to which Africans are never to belong, then, even if freed, they would be in a permanently servile position without the protections of the master who had, if nothing else, an economic interest in the welfare of the slave.

The moral tension between the two propositions is that between the *God-given* natural right of freedom and the *manmade* political right to be a citizen of a certain country. Even if it is true that all men have a God given natural right to freedom, it does not follow that all men have a *political right* to be citizens of the United States, or citizens of Israel which is a Jewish state, or of Pakistan which is an Islamic state. Whether an alien African population brought over by force and bound by force should be citizens of the United States is a question to be decided by those with the authority to grant political rights, and this will require nice judgments about their traditions and cultural identity (what makes them a people), and what barriers those erect, if any, to assimilating the alien population into their polity. Americans were white European Protestants with an ethic of individualism, a Protestant work ethic, and an ideology of progress. The African population was only two generations from tribal existence, uneducated, with no European past, and with only an abstract racial identity based on common bondage. It is doubtful one could find a parallel in history of two peoples less likely for social and political integration than these two.

So the American response to the moral challenge of slavery had to be filtered through these two beliefs: that slavery in the abstract is wrong *and* the African population is never to be integrated into the social and political fabric of America. Given the tension generated by these two propositions, a conditional justification for slavery could be given. Although natural law teaches that slavery is wrong, it also teaches when confronted

with a choice of policy, one should always choose what does the most good and the least harm. Thus Thomas Aquinas taught although prostitution is a sin and harms society, making it illegal could produce more harm than good. He judged the natural law teaching on prostitution is it should be legally tolerated but contained.

Likewise, if freed blacks were not to enjoy social and political rights and were to live as pariahs, which would push them into vagabondage and crime, then arguably emancipation in some cases would do more harm than good. If so, then slavery as a way of managing what was perceived to be an alien African population until some better arrangement could be found would be justified as a matter of prudence by the same natural law that declares all men have an inalienable right to freedom. This was an awkward position to be in, but it was how most antebellum Americans North and South, thought of their condition. And, unhappily, they never moved beyond it in confronting the moral challenge of slavery.

Consider Lincoln's remarks in a debate with Stephen Douglas, September 18, 1858:

"I will say then that I am not, nor have ever been in favor of bringing about in any way the social and political equality of the white and black races ... there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race."⁶

In the manner of St. Thomas, Lincoln did not object to slavery as long as it was confined to the South. He laid out the possibilities confronting Americans: "What then? Free them all, and keep them among us as underlings? Is it quite certain this betters their condition? What next? Free them, and make them politically and socially, our equals? My own feelings will not admit of this; and if mine would, we well know that those of the great mass of white people will not ... We can not then, make them equals." Lincoln confessed he could not think of an acceptable solution to the moral problem of slavery: "If all earthly power were given to me, I should not know what to do, as to the existing institution."⁷

Why was this supposedly greatest of all American statesmen stumped? Why did he not propose a nationally funded emancipation? He himself was caught in the grip of the tension between the two propositions just mentioned above, between natural rights and political rights. Consider another passage where Lincoln fully embraces the conflict between natural rights and political rights at the expense of natural rights: "Negroes have natural rights ... as other men have, although *they can not enjoy them here*, and Taney once said the Declaration of Independence was broad enough for all men. But though it does not declare that all men are equal in their attainments or social position, yet no sane man will attempt to deny *the African upon his own soil* has all the natural rights that instrument vouchsafes to all mankind."⁸

The only solution Lincoln ever offered to the moral challenge of slavery was deportation of free blacks back to Africa — to their "own soil."

The only place where the African population was accepted as part of society was in the South. There blacks were integrated into society through the family, i.e.; the plantation household. Southerners had come to think that the native soil of blacks was Virginia and Georgia, not Africa. There was subordination in the Old South but not segregation. Slaves attended the same church as their masters. Only ten per cent of Southerners even owned slaves, and half of those owned fewer than five. A third owned one or two. Half the owners worked in the fields with their slaves; ate with them; lived on the same property with them, and some times in the same house. Slave owners traveled in public transport with their servants. This social intimacy, as we will see, was extremely distasteful to Northerners who worked to remove themselves as far as possible from the African population with a determination that has been erased from general historical memory.

This was especially true of New England. Early in the 19th century New England Federalists worked out the *first nativist racial ideology*. New Englanders thought themselves to be a superior race because descended from pure Anglo-Saxon Puritan stock. There was some truth in this. There had been hardly any immigration into New England from 1620 to the 1820s. For two centuries the original Puritan stock had intermarried to form a strong regional identity. They thought the blood of the rest of the Union was diluted by foreign peoples who did not have a title to be the "true Americans." Particularly disgusting was the South with its mixture of French,

Spanish, Aboriginal and even African blood. The defeat of John Adams and the election of Thomas Jefferson as president was a *racial trauma* for New Englanders. They referred to him contemptuously as the first “Negro president.” Jefferson had lived with Africans for so long that to New Englanders he had *become* African. His election meant that inferior and racially compromised Southerners would come to dominate the Union, and his purchase of the Louisiana territory, which more than doubled the size of the Union, confirmed their worst fears. They saw it as a plot by Virginia to dominate the Union which would turn it into a mongrel nation instead of one controlled by a morally superior, white Anglo-Saxon New England.

The story of New England racism is another narrative that has been suppressed by our popular national history. But a window has been opened in this self-imposed ignorance by Joanne Pope Melish in her book *Disowning Slavery: Gradual Emancipation and Race in New England, 1780-1860*. She asks how did New Englanders view the emancipation of their native blacks and the prospect of integrating them into New England society? She points out state laws did not emancipate slaves outright, but rather freed those born after a certain date and upon achieving a certain age, usually eighteen for females and twenty-one for males. This was a form of compensated emancipation which allowed the slaveholder — not only to use the labor of the slave — but to sell him or her before the day of emancipation.

What about those who remained? During the transition period from slavery to emancipation, slaves were not educated with the end in view of integration into New England society. Instead they were treated as slaves and continued to exist in a servile condition after emancipation. They were tightly segregated into shantytowns at the edge of townships. These were often raided and burned. In some cases corpses were dug up and removed from the township. Melish estimates that from one-fifth to one-third of all violence done to blacks and abolitionists in the North was done by New Englanders.⁹

When after emancipation, the social pathologies of the black community did not improve, rather than shoulder part of the responsibility (failure to educate and integrate), New Englanders developed a theory of racial inferiority to explain the lag. Indeed, the first scientific theories arguing blacks were not members of the same species as whites were developed in the North. Josiah Nott was from one of Connecticut’s oldest families and a brilliant scientist. He saw that insects spread yellow fever and anticipated Darwin’s theory of evolution. He collaborated with the distinguished Harvard zoologist Louis Agassiz on a massive treatise *The Types of Mankind*, which argued blacks and whites are not of the same species in the same way that whites are distinct from monkeys.

Since Agassiz and Nott were among the most respected scientists of their day, it is worth observing the moral implications of their theory. In a letter describing an encounter with blacks, Agassiz wrote “Seeing their black faces with their fat lips and their grimacing teeth, the wool on their heads, their bent knees, their elongated hands, their large, curved fingernails, and above all the livid color of their palms, I could not turn my eyes from their face in order to tell them to keep their distance.”¹⁰ Josiah Nott jokingly described his theory that blacks were of a different species as niggerology.¹¹ It was widely believed in the North that, if freed, blacks, could not compete with the white man and would eventually die out. Jefferson Davis expressed shock in hearing Northern senators speak of the extermination of blacks as a matter of course. Even New England’s great moralist Ralph Waldo Emerson shared this view: “the dark man, the black man declines ... It will happen by & by, that the black man will only be destined for museums like the Dodo.”

The system of racial segregation leading to the gradual elimination of New England’s indigenous African population was mirrored everywhere in the North and West. The 1820 constitution of Missouri prohibited free blacks from entering the State. The Constitution of Oregon ratified in 1857 excluded free blacks and mulattos: “No free Negro, or mulatto, not residing in this state at the time of adoption of this constitution, shall ever come, reside, or be within this state, or hold any real estate, or make any contract, or maintain any suit therein; and the legislative assembly shall provide by penal laws for the removal by public officers of all such free Negroes and mulattos ... and for the punishment of persons who shall bring them into the state, or employ or harbour them therein.” The Oregon constitution passed by a margin of 8 to 1. Its language prohibiting free blacks from entering the state was almost identical to that of the earlier constitutions of Illinois and Indiana. Every Midwestern state — Illinois, Indiana, Ohio, Michigan, Wisconsin, Iowa, Minnesota — as well as those in the Far West, California, Oregon, Colorado, New Mexico — at one time or another passed measures to exclude free blacks from the state. Eugene Berwanger, who has carefully studied racial attitudes in the Western states, said

“79.5 percent of the people of Illinois, Indiana, Oregon and Kansas voted to exclude the free Negro simply because of their prejudice.”¹² Those blacks already in the state before exclusion laws were passed were subject to severe restrictions. In Lincoln’s state of Illinois, blacks were not citizens of the state, could not vote, could not sit on juries, could not use the courts to testify against white people, and the state refused to educate their children. And if this were not enough, their very movement was tightly restricted. The revised 1833 statutes of Illinois declared: “If any person or persons shall permit or suffer any ... servant or persons of colour, to the number of three or more, to assemble in his, her, or their out-house, yard, or shed, for the purpose of dancing or reveling, either by night or by day, the person or persons so offending shall forfeit and pay a fine of twenty dollars.” And free blacks guilty of such assemblies were “to be whipped, not exceeding thirty nine stripes on his or her back.” Cases abound of slaves escaping to *free* Northern states and being treated so badly that they would surrender themselves to authorities and request return to their master. Lincoln fully supported these shameful black codes and never once raised his voice against them during his political career in the state legislature.

These exclusion laws were successful and restricted the free black population of the Midwestern states to an average of around one percent. But even this minute number was considered too much. Serious efforts were made to colonize blacks abroad. Societies appeared with such names as “Ohio in Africa” and “Indiana in Africa.” The Ohio plan was to remove 600 free blacks a year out of the state until free of the entire black population. A delegate to the Illinois constitutional convention in 1847 said “I am in favor of removing [Negroes] not only from this state, but from all the States. Lincoln introduced a bill in the Illinois legislature to remove blacks from the state. J. C. Hall, leader of the colonization society in Iowa, said in a 1857 meeting Africans had never been part of the civilized world and could not compete with whites: “As long as they remain, they must be outcasts and inferiors. They can have no aspirations except as the objects of an unwelcome, hesitating and noisy charity.”

Colonization of blacks out of the country was the favored solution in the North to the problem of slavery. The various colonization societies read like a who’s who of American leaders: Madison, Marshall, Hamilton, Webster, Lincoln. But no one pushed the project harder than Lincoln. In debates with Douglas he had urged state and federal governments to fund programs of colonization. The same appeal was made in two state of the Union addresses and in the preliminary emancipation proclamation. In 1862 he introduced a constitutional amendment to buy and deport slaves. He sent the State Department out to arrange treaties with European colonial powers to secure land for Negro colonization. He explored possibilities in Haiti, Liberia, New Granada, Ecuador, St. Croix, Surinam, British Guiana, Honduras and the Amazon. In 1862 he urged Congress to pass a constitutional amendment to buy and deport slaves. In this plan slavery was to continue until 1900. At the end of his speech, Lincoln uttered the famous words: “We shall nobly save, or meanly lose, the last best, hope of earth.”¹³ As with so many of Lincoln’s memorable phrases, these words have been taken to mean whatever those who quote them wish for them to mean. What Lincoln himself meant was America would continue to be torn — not by slavery as such — but by the presence of a large number of Negroes, whether free or not. The “last best hope of earth” referred to a purely white European polity free of racial strife, and not to a land of freedom for all as it is absurdly interpreted today.

Given the disposition of the vast majority in New England, the other Northeastern states, the Midwest, and the West to rid themselves of the free African population in their states, it is preposterous to claim such people invaded the South to emancipate slaves. And they did not. Yet there was a long-standing agitation about slavery in the antebellum period, and that was a factor (though by no means the only one) in the decision of the Southern States to withdraw from the Union. This agitation, however, did not spring from a *moral motive* of concern for the liberty and well-being of the slave, but from other motives — and ones that were not always morally attractive. To appreciate this it is necessary to take a look at the main anti-slavery episodes in the antebellum period.

The first anti-slavery episode occurred at the Philadelphia Convention in 1787 over whether slaves should be taxed as persons and have representation in Congress or whether they should be taxed as property. New Englanders argued they should be treated as chattel and not represented in Congress. We must keep in mind that during this debate New Englanders were heavily engaged in the international slave trade and that many were well-accustomed to treating Africans as livestock. When criticized about his travels to Africa to buy

slaves, John Brown (who with family support founded Brown University), said “there was no more crime in bringing off a cargo of slaves than in bringing off a cargo of jackasses.”¹⁴

Southerners pointed out their laws gave the master ownership only in the *labor* of the slave, not his *person*. A compromise was reached in which slaves were counted three-fifths for the purpose of representation in Congress. This did not mean, as it is tirelessly said to mean, that slaves were three-fifths of a human being, but only that slaves, so it was thought, could perform only three-fifths of the work of a free white man. Racially conscious New Englanders resented this rule. They demanded that only whites have representation in Congress. One cannot exaggerate the resentment New Englanders felt over the three-fifths’ rule for slaves. They complained about it continuously up to 1860. But this first national quarrel over slavery had nothing to do with a *moral concern* for the well-being of the slave. If anything, the New England position that slaves were like livestock was morally inferior to the Southern position that, though subordinate (like women and children), slaves were nevertheless persons needing protection and hence representation.

The second anti-slavery episode occurred over Jefferson’s close race with Aaron Burr for the presidency, which was decided in the House of Representatives. To New England Federalists this election was seen as illegitimate because without the slave representation Jefferson would not have won. Accordingly, as we have seen, racially conscious New Englanders referred to Jefferson as the first “Negro president.” It was in this connection that stories about a sexual liaison between Jefferson and one of his slaves, Sally Hemings, appeared. This supposed relation not only offended against New England’s white nativist ideology, it showed the extent to which Southerners had been dragged down by their long association with Africans.

The Puritans saw themselves on a mission into a dark wilderness. Nature was something alien to be conquered and controlled by a strong will guided by abstract reason. Southerners, in contrast, developed very early the myth of the South as a garden of Eden. Nature was to be respected, but it was also something to be embraced, cultivated and enjoyed. New Englanders found this relaxed, comfortable relation to nature in the South unsettling. For them, Africans were a symbol of undisciplined and uncivilized nature. By living in close association with Africans, Southerners had reverted back to a more primitive state of nature, making them unworthy of leadership in an American Union that should be modeled on New England. From Jefferson’s election up to 1860, New England cultural elites launched an insistent campaign to demonize the character of Southerners. Two excellent studies of this are *North Over South*, by Susan Mary Grant, a British scholar; and Ann Norton’s *Alternative Americas*.

Thomas Goodwin, a Northern abolitionist, could write in 1864 that Southerners had “African playmates ... African attendants African recreations ... African voices ... African minds.” The inadequate notion of liberty and the relaxed morals of Southerners was “the direct influence of so large a population of half-barbarous Africans interspersed among them.”¹⁵ Southerners had become *Negroized*, and so were not true Americans as defined by New England elites.

The repressed sexuality of New Englanders found ample room for fantasy about the South’s descent into nature. Repression of sex meant rising above nature to conquer it and so to advance civilization. Such was the meaning of the celibate marriage of the abolitionists Theodore Weld and Ange la Grimke. Abolitionists supposed not only masters had a free hand with slave girls but that Africans (being creatures of nature), were oversexed and proved a source of temptation to masters and mistresses. One abolitionist wrote that “The Southern States are ONE GREAT SODOM.” A female New Englander placed the blame for interracial liaisons on the uncontrolled lust of slave women. These she said “lured young slave holders into illicit attachments.” And John Rankin said “I could refer you to several instances of slaves actually seducing the daughters of their masters.”¹⁶ It is hard not to see here more than a small bit of suppressed envy.

The agitation over the three-fifths rule and Jefferson’s election was certainly about slavery, but it was not in the least about the emancipation and welfare of the African. Indeed, it was anti-African. Slavery was an evil because it brought to America a large number of half-barbarous Africans. Southerners were corrupted by close association with Africans and were unfit to govern the Union, yet somehow they had acquired a commanding grip on it. As of 1860, 11 presidents had come from the South, only five from the North. Attorneys general: 14 from the South and five from the North. Supreme Court Justices: 17 from the South, 11 from the North. Speakers of the House, 21 from the South, 12 from the North. Southern character was not only barbarous (and

secretly envied), it was also feared. Emerson bitterly explained Southern political dominance by saying that Northerners knew how to control steam and machines, while Southerners knew how to control men.

The third anti-slavery episode was sparked by Jefferson's purchase of the Louisiana Territory from Napoleon, his embargo, and Madison's war with Britain. New Englanders were opposed to expansion westward which they thought was contrary to their interest and was part of a Southern plot to take over the Union. The Louisiana Purchase and Jefferson's embargo on British shipping confirmed their worst fears, as did Madison's embargo and declaration of war with Britain. New England government agencies, from juries to legislatures, nullified the embargo and refused to send troops in the War of 1812. None of this would have happened, they thought, if Virginia did not dominate the Union, and that would not have happened without the hated three-fifths' rule that gave Africans representation. Representative Josiah Quincy from Massachusetts said "the slave representation is the cause of all the difficulties we labor under."

A Convention of New England States met at Hartford in 1814 and seriously considered secession. The Convention sent commissioners to Washington with a number of demands that had to be met as a condition for New England's remaining in the Union. Among these were repeal of the three-fifths' rule.

Talk of slavery was certainly a factor in the nullification and secession movements that raged in New England from 1804 to 1814, but this talk revealed no concern for the emancipation and welfare of the African population. New England, until 1808, was still engaged in the African slave trade. The agitation was about how the South had come to dominate the Union and was pursuing policies not in New England's commercial and political interests.

The fourth anti-slavery episode was in 1820 over admission of Missouri as a slave state. A compromise was reached by drawing a line across the continent, allowing slavery south of the line but prohibiting it north of the line. In our popular history, this is presented as a moral drama between those who were anti-slavery and those who were pro-slavery. But it was nothing of the sort. On the anti-slavery side was Senator James DeWolff of Rhode Island, who strongly opposed Missouri's entrance as a slave state. We recall that DeWolff, one of the richest men in the country, had gained his wealth through the New England slave trade. His company had run some eighty voyages to Africa until the trade became illegal for Americans in 1808, only 12 years before the Missouri Compromise. And DeWolff would continue trading in slaves in a foreign market.

What was the meaning of De Wolff's anti-slavery position? He was simply continuing the New England Federalist policies which had led to the secession movements in 1804-1814 — namely to weaken the expansion of the Southern agrarian interest which favored Westward expansion, free trade, and was opposed to a national bank and to government subsidies for business, all of which were in conflict with New England's subsidized shipping, fishing and manufacturing interests. DeWolff's — and New England's — anti-slavery position on admitting Missouri as a slave state was not in the least motivated by a moral concern for the welfare of the slave.

However, it is difficult for us to day to read the expression *anti-slavery* without importing our own 21st century moral sensibilities into it. Unless historians go out of their way to correct us, we cannot help but think the Missouri controversy was a great moral drama between those who sought to keep Africans in slavery and those who sought to liberate them, or at least to limit expansion of the evil. But that is most certainly not how the participants in the controversy thought. The freedom and welfare of the African population never crossed the mind of DeWolff and most other opponents of Missouri entering as a slave state. Yet there is an important complication that needs to be addressed. As we have seen, nearly all Americans, including Southerners, as Lincoln acknowledged, believed that slavery *abstractly considered* is a violation of natural law. Consequently, slavery could be justified only by positive law, or by natural law, if and only if circumstances were such that eliminating it would do more harm than good.

This distinction between abstract principle and moral practice is difficult for Americans to grasp today because we have been trained to think about morals ideologically — to believe morality is mostly a matter of adhering to abstract principles. To be sure, believing in certain moral principles is a part of morality, but it is not the most important part. Moral merit attaches not to what one believes but to what one does or seriously intends to do. To believe in the abstract moral principle that slavery is wrong or that abortions of convenience are wrong

conveys intellectual merit because one believes something which is true, but it conveys no moral merit unless it is part of an action intended to end the evil.

Let us call a critique of slavery based merely on assertion of an abstract moral principle *sentimental anti-slavery*. Such a critique enables one to feel good about oneself without having to do anything about ending slavery. Harriet Beecher Stowe's *Uncle Tom's Cabin* enabled millions of Northerners to ignore slavery was a national evil and to feel good about themselves without having to acknowledge their own collective foundational and continuing participation in an economy dependent on slave-produced staples. Most criticism of slavery in the North throughout the antebellum period was rooted in sentimental anti-slavery.

The use of sentimental anti-slavery to mask (often morally unworthy) economic and political motives is morally corrupt because it singles out the slave owner for condemnation (while willfully ignoring the institution is a national evil) and because the critic has no intention of actually doing anything (for which there would be a cost) to eliminate it. Jefferson unmasked the sentimental anti-slavery agitation over Missouri by sardonically observing that all the moralistic noise about preventing Virginia slaves from going to Missouri did not free a single slave in Virginia. The Missouri Constitution prohibited the entrance of any free Negroes, a provision which called forth no moralistic agitation, as it conformed entirely to Northern anti-Negro attitudes and practice.

That a genuine moral concern for the welfare of the slave played no part in the anti-slavery episodes we have examined so far should not be surprising. James Banner, a historian of New England Federalism, observed throughout the entire North after the Revolution and for the next half-century there was no interest in a genuine moral critique of slavery: "Save for a few isolated leaders, no one spoke out vigorously and continuously in defense of manumission, nor did the successful campaign against the slave trade engage the public interest or enter to any substantial degree into partisan debate."¹⁷

The fifth anti-slavery episode was that brought on by a small number of New England abolitionists, usually marked by the appearance in 1831 of William Garrison's journal *The Liberator*. One cannot accuse the New England abolitionists of sentimental anti-slavery. They certainly felt good about themselves for professing the abstract proposition that slavery is wrong, but they also called for action and were prepared to suffer for the cause. They held that slavery is a sin committed by the South against humanity, and they demanded immediate and uncompensated emancipation. The abolitionists at first proposed what their New England fathers had proposed in 1804-1814, namely secession of the North from the South. This would free them from complicity in the slave economy and fatally weaken the institution in the South. Jeffrey Hummel, in *Emancipating Slaves and Enslaving Freemen*, has recently defended this abolitionist argument that secession of the North was the best way to end slavery.

As the Abolitionist movement developed, however, more violent methods were urged. Lysander Spooner of Massachusetts, a libertarian thinker of some merit, proposed infiltrating the South with armed units that would join black escapees and poor whites to form insurgent groups in wilderness areas. Spooner wrote to Bostonian abolitionist leader Wendell Phillips in 1840: "I think in five years, 500,000 men in the North would join and that nearly all the non-slave holders of the South would be with us. Cultural elites such as minister Theodore Parker, Thomas Wentworth Higginson, and Stephen Foster encouraged the plan." Wendell Phillips paid for printing 500 copies of a handbill explaining the plan, and hoping, as he said, to "spread panic" among Southerners. The South was flooded with flyers and pamphlets of this kind proposing insurrection and advocating terrorist tactics such as poisoning well water and the like.

In time the hatred of abolitionists would be directed to all Southerners — whether they owned slaves or not. John Brown killed Southern farmers in Kansas who did not own slaves and was praised by New England elites for doing so. His mission to seize weapons at the Federal arsenal at Harper's Ferry for a slave insurrection was funded by New England elites.¹⁸ After it failed, he was executed, and immediately became an abolitionist hero and martyr. Today he is still admired by a certain kind of American.

The only part of the Abolitionist movement that had moral merit was the early effort to effect the North's secession from the Union as the best way of putting slavery on the road to extinction. That proposal had real promise of effecting a beneficial change. But it was the terrorist part of the movement that came to dominate. That part, however, must be repudiated as morally reprehensible. The project of ending slavery is a morally

worthy one, but not if one uses immoral means. Some 50 million babies have been killed in America through abortions, usually for the purpose of birth control. That is morally reprehensible, but it does not justify killing abortionists or bombing abortion clinics, which is the counterpart of what abolitionists recommended for Southerners. This Puritan vision of slaying in the name of the Lord is celebrated in *The Battle Hymn of the Republic* which sadly has become an icon of American national identity.

Mainline historians either praise the abolitionists or are muted or mild in their criticism. It is said that, though violent and uncompromising in their rhetoric, they at least awoke the North to the moral problem of slavery. But they did no such thing. All they did was loudly assert an abstract moral principle to which they professed allegiance, demonize Southern character, demand immediate and uncompensated emancipation, and advocate terrorist tactics. No one had to tell Americans slavery abstractly considered is a violation of natural law. That was not the moral problem. The *moral problem* was to put forth a practical proposal to end slavery that would do more good than harm to all sides concerned. This would have to include some form of *emancipation*, *compensation* to slave holders, and *integration* into American society.

Abolitionists, however, had nothing to offer but immediate and uncompensated emancipation, and failing that, terrorism. These demands were as unjust as they were practically impossible. No emancipation could be just that did not include compensation, and that was not proposed. The abolitionists made no contribution whatsoever to the real *moral challenge* posed by slavery. What they did was heat passions up to the boiling point, making rational discourse about the problem impossible. Their legacy lives on in the effacement from collective memory that slavery was a national evil (demanding a national solution, which Americans failed to provide) and in the self-congratulatory demonization of Southern character. It is this legacy that informs the official story that the war about slavery.

And perhaps here something should be said about Calhoun's famous remark that slavery is a positive good. This has been twisted by historians to mean that Calhoun repudiated the American principle that slavery is a violation of natural law in favor of the unAmerican principle that slavery is a positive good. But he did no such thing. He made clear that he was not talking about slavery as an *abstract moral principle* at all, but about the merits and demerits of an actual practice which the Union had inherited.¹⁹

By the 1830s Southerners were confronting an unreal situation. Their character was constantly vilified by abolitionists who let their imaginations run wild in decrying the evils of slavery, real and imaginary. Yet no morally responsible proposal was put forth to eliminate it. Since Northerners were not prepared to do anything about eliminating the institution, Calhoun shifted attention away from abstract principle to an evaluation of the actual practice — something would have to be done in any serious attempt to reform or eliminate it. He argued the practice in fact did not corrupt the virtue and patriotism of Southerners as was claimed. And as to slaves, he observed they had arrived, a people torn from their tribal roots, in a barbarous condition, but over time had gradually become civilized, Christian and a part (though a subordinate part) of Southern society. It was simply a fact, he said, that Africans had progressed under slavery, and Calhoun placed no limit on the future progress they could make. He urged the vicious attacks on Southern character cease (which advanced no practical agenda in eliminating the institution) and the institution be reexamined in another ten years.

Calhoun taught that liberty is a reward for virtue. This logically implies blacks who achieved the required level of virtue should be given more responsibility, and eventually freedom. Calhoun did not go out of his way to stress this point nor to propose a plan of gradual emancipation, but neither did anyone else at the time. The crude, ideological way historians have treated Calhoun's claim the institution of slavery had achieved some positive good is symptomatic of how ideological Americans have become and how deeply entrenched is the error that to claim allegiance to an abstract moral principle confers moral merit. Such historians can see in Calhoun's remark only the assertion of the abstract moral principle that slavery is not a necessary evil but a positive good. From this they conclude Calhoun was an odious man. They simply cannot see he was not talking about principles at all, but was offering a concrete evaluation of the practice in the particular context of an American Union that had never intended for Africans to be part of the polity. Far from being odious, Calhoun appears as a judicious man of practical wisdom among strident moral adolescents who confuse allegiance to abstract principle with moral merit and who cannot perceive any moral merit which is not accompanied by a confession of allegiance to an abstract moral principle.

And it should be added though abolitionists made much of the abstract principle that slavery is wrong, most of them shared the racist attitudes of most Northerners who recoiled from association with blacks. Senator Benjamin Wade of Ohio was a towering figure in the Abolitionist movement, but he abhorred contact with blacks. He arrived in Washington in 1851, describing it as “a God forsaken N..... ridden place.” He complained, “the food was all cooked by n..... until I can smell and taste the n.....” Looking for a housekeeper in 1874, he complained “for mere n..... power it will cost over \$500 a year.” He was determined to find a “white woman” because, “I am sick and tired of n.....” Wade said he did not like blacks, but he hated Southerners more.

The sixth anti-slavery episode was prompted by the Kansas-Nebraska Act which abolished the Missouri Compromise line. Slavery would now be allowed in Western states if they chose to have it. The Act was passed in 1854. Prior to that time Lincoln had been silent on slavery. As a lawyer he had taken on the case of a slave owner seeking return of his slaves who had fled to Lincoln’s state of Illinois for freedom. He supported the cruel black codes in his state, and urged colonization of Africans abroad. But his political career was at its lowest point, and so after 1854, he began playing the anti-slavery card.

Prior to the war, Lincoln offered no practical solution to the moral challenge of slavery other than deportation. And though he rejected the abolitionists because of their demand for immediate and uncompensated emancipation, he followed them in treating adherence to abstract moral principle as identical to morality. He said that the great struggle confronting Americans was that “One section of our country believes slavery is *right*, and ought to be extended, while the other believes it is *wrong* and ought not to be extended” [Lincoln’s italics].²⁰ Here the conflict is structured in purely ideological terms as a philosophical conflict between contrary beliefs in abstract moral principles, and not as a conflict over practical proposals of how to eliminate the evil of slavery. We are led to think Southerners simply think slavery is right and so are evil, while Northerners think it is wrong and are good.

But the truth was just the opposite. Americans were not divided between those who think slavery, abstractly considered, is right and those who think it is wrong. Most agreed that it violates natural law, but Northerners, did not want to live with free Africans in their midst. They were opposed to slavery in principle, but could not see eliminating it without having to integrate free blacks into their states, and that was not on the table for discussion. But to take that view is, in effect, to say slavery is acceptable as a practical matter. All of the practical difficulties and complications which emerge from a thoughtful understanding of the *real moral challenge* posed by slavery are flattened out by Lincoln and reduced to a conflict of belief about abstract principles. Rather than see this as a failure in moral understanding, it is celebrated today as a *moral achievement*.

This explains why our popular history presents Lincoln as a moral giant in his opposition to the westward expansion of slavery. The great man, it is thought, drew a line in the sand beyond which the slave power could not go. But the no-slavery-in-the-West agitation which brought Lincoln to power (like the quarrel over allowing slavery in Missouri), had nothing to do with a moral concern for the liberation and welfare of the African population. It was about white Northern and Western interests which, among other things, included keeping free Negroes out of the West.

Moreover, there was no realistic possibility the plantation system could move west. As Charles Ramsdell has shown, the geography of the West did not lend itself to large-scale plantation agriculture.²¹ In the Western territories, under the Missouri Compromise line, where slavery could have expanded, there were only 17 slaves in 1860. But more importantly, there were moral limits. As we have seen, Western states were determined to keep free blacks out of their territory. Slave owners in Western states could never be secure. Those who ventured out soon left. There were 55 reported slaves in Kansas in 1856. By 1860 there were only two. The prospect of slavery moving west in the mid-fifties when Lincoln began exploiting the issue that made him president was non-existent. The real reason was stated by Charles Eliot Norton of Massachusetts, a militant liberal activist, a professor of art and literature at Harvard, and said to be one of the most cultivated men in America. He supported the free soil movement in the West in order to “confine the Negro within the South.”

Instead of proposing a national solution to the moral problem of slavery as he should have done, Lincoln played on racist fears and demonized the South as a great slave power likely to extend slavery not only over the West, but over the entire United States! This claim was preposterous, but Northerners were whipped up into a mass hysteria and believed it. Its legacy survives today in the myth that the war was about the South's desire to protect and expand slavery.

It is true Southerners insisted on the right to use the common territory as a matter of constitutional right, even though many knew it would not be used in practice to expand slavery. To renounce that right would mean the loss of other constitutional rights in a sectional Cold War over economic, political, and constitutional differences stretching back some fifty years. Besides, much good could come from allowing slaves to go West. As Jefferson suggested, one practical good would be that slaves could be taken West for emancipation. Diffusion of the African population over the continent would ease the racial tensions which would inevitably arise from emancipation. A small minority of blacks could be more easily integrated into white society than a large block of thirty to forty per cent of a state's population.

Here was a real morally responsible proposal for gradual emancipation. Instead of deporting blacks to Africa, as Lincoln proposed, why not use the vast unoccupied territory of the West to allow slaves to work out their freedom? Southern philanthropists opposed to slavery secured land for just this purpose. John Randolph was one of these. He strongly supported the entrance of Missouri as a slave state, though he hated slavery. He provided in his will that property be bought in Ohio for the comfortable accommodation of 300 of his freed slaves. But the white citizens of Ohio refused them entrance. The freedmen returned to Virginia and asked to be wards of the state.

Why did not Lincoln urge a nationally funded program of gradual emancipation in the Western territories? The answer is that he lacked the moral courage and even the inclination to challenge the racial prejudices of his time. This is understandable, but it sits uneasily with the myth of the *Great Emancipator* and friend of black equality.

The no-slavery-in-the-West platform that Lincoln ran on was merely a code word for no-Africans-in-the-West, slave or free. As a historian of Kansas put it, "The western settlers did not talk about the sinfulness of slavery; they despised the Negro." The editor of the influential *Chicago Tribune* said the North's greatest fear was "if the slaves were liberated, they would become roaming vagrants; that they would overrun the North and subsist by mendicancy and vagrancy; and that from the day they were made free, they would cease to work." That might well be true if they had to live under the black codes of Lincoln's Illinois, but not if they were gradually emancipated, endowed with basic civil rights, and given their own farms in the vast unsettled West.

The editor of the *Chicago Times* said "There is in the great masses of the people a natural and proper loathing of the Negro, which forbids contact with him as with a leper." Senator Sherman of Ohio, brother of the Union general, said although most Northerners opposed slavery in the abstract, they were also "opposed to having many Negroes among them." These were spurned and hated all over the country. The influential *Illinois State Journal* declared "The truth is the n..... is an unpopular institution in the free States ... we confess that we have, in common with nineteenth-twentieths of our people a prejudice against the n....." Governor John M. Palmer, who became governor of Illinois, said that race, not slavery, was the real problem confronting Northerners: "It is the presence of the Negro race: a race which the sentiments of our people doom to a condition of racial and political inferiority beyond the reach of all efforts for their elevation."

The editor of *The Milwaukee Sentinel* said the two races could never live together in peace: "Whether it is instinct, reason or prejudice, is scarcely profitable to discuss ... It exists throughout the whole North and time seems to do little or nothing toward mollifying it." An abolitionist said this about his fellow Midwesterners who supported Lincoln's no slavery-in-the-West agitation: "They are more properly Negro haters, who vote Free-State to keep Negroes out, free or slave; one half of them would go for Slavery if Negroes were to be allowed here at all." The inherent sinfulness of slavery is not once thought of by them.

The Republican Party platform of 1856 declared "all unoccupied territories of the United States, and such as they may hereafter acquire, shall be reserved for the white Caucasian race — a thing that cannot be except by the exclusion of slavery." And Lincoln said keeping slavery out of the territories would free them from "the

troublesome presence of free Negroes.” *The New York Tribune* said barring slavery from the territories would “give them an opportunity to become what New England is now,” namely a uniquely white, morally superior, and enthusiastically commercial society unpolled by Africans and racially compromised Southerners.

To conclude. There was certainly a lot of anti-slavery talk in the antebellum period, but it did not have the moral content the official story implies. We have examined the major anti-slavery episodes from the Philadelphia Convention in 1787 to the Kansas-Nebraska Act of 1854. Not a single one was motivated by a moral intention to do something about freeing the African population or attending to its welfare. In every case the motive was the economic and political interests of white people in the North and West against those of the South. The African population was viewed from New England, throughout the North, and across the West as a pariah people to be removed from one’s presence as far as possible.

The South did not secede to protect slavery from a national plan of emancipation because no national political party proposed emancipation. Indeed, there was greater legal protection for slavery in 1860 than ever. And the South did not secede to expand slavery into the Western territories because given its geography and, more importantly, the racial attitude of Westerners, there was no realistic possibility of the plantation system moving West. Besides by leaving the Union, the Southern States lost all claim to the use of those territories. We should also note that the Confederate Constitution abolished the slave trade and allowed the entrance of non-slaveholding states. Confederates were not intent on spreading slavery to every state in the Confederacy, and the same people who wrote the Confederate Constitution were not disposed in the 1850s (contrary to Lincoln and the official story) to spread slavery throughout the United States.

It is true that some states gave attacks on slavery as their reason for seceding, but not all of them did. Virginia, North Carolina, Tennessee and Arkansas at first refused to join the Confederacy. They reversed themselves after Lincoln ordered — what they considered an unconstitutional — invasion of the seceding states. As Lee said, he did not want to live in a Union held together by bayonets. Those states that did give attacks on slavery as their reason for seceding did not have in mind resistance to a morally responsible nationally funded program of emancipation, but the virulent, irresponsible attacks of abolitionists. Their long advocacy of a slave insurrection and terrorism was put in practice by John Brown and supported by national cultural elites and even government officials. When the governor of Virginia requested the return for trial of fugitives of Brown’s raid which had fled North, the governors of Ohio and Iowa refused to comply, even though the Constitution requires governors to return fugitives from justice to the state where the alleged crime occurred when requested by the governor of that state. South Carolina, Texas and Mississippi mentioned this break-down in the rule of law as one of their reasons for seceding.

And to this we should add Northern leaders, moving through the uncharted territory of the industrial revolution, were beginning to deny that America is a federation of States. They began talking of it as a unitary nationalist regime with the central government having plenary powers controlled, of course, by the North. This was contrary to the Jeffersonian vision of the Constitution as a federation of sovereign States, which dominated in the South and which was the view of many in the North as well. Lincoln got no electoral votes from the South. He was the first sectional president.

Southern fears the Republican Party was a revolutionary party seeking to destroy the federation of States in favor of a unitary state governed by the North was openly affirmed by Wendell Phillips, a nationally recognized leader in the abolitionist movement. Prior to Lincoln’s election, he gave a speech explaining the meaning of the Republican Party: “It is just what we have attempted to bring about. It is the first sectional party ever organized in this country. It ... calls itself national; but it is not national, it is sectional. The Republican Party is a party of the North pledged against the South.”²² If there were indeed two sections, with such strong identities that one could be pledged against the other, why not separate them and have two distinct federations of States? The Union was morally dissolved prior to the South’s secession.

The North did not acquire a “treasury of virtue” from prosecuting one of the bloodiest wars of the 19th century. Instead, it acquired a habit of self-righteousness and moral self-deception which unfortunately has become a national characteristic. Just as Northerners suppressed the obvious fact slavery was a national evil for which they bore some responsibility, so our popular history today cannot acknowledge the invasion and plundering of the South from 1861 to 1877 was an awful crime, as the great 19th-century liberal Lord Acton put it. Their very

identity requires they view the conflict instead as a great moral struggle to abolish slavery, even though the antebellum North put forth no morally responsible proposal for eliminating it.

The official story that the war was a great moral struggle for the “soul of the nation” only strengthens the disposition to self-deception and self-righteousness. The war could not have been a battle for the soul of the nation because America in 1860 was not a centralized nation-state that could be said to have a soul. It was an inchoate federation of sovereign states only 70 years old; it had grown in only 50 years to more than four times its original size, which was expanding to the Pacific; and in which secession had been publicly acknowledged as an option in every section of the Union.

Our nationalist historians have made it virtually impossible to perceive the moral truth that the best solution to all the problems confronting the federation of States in 1860 would have been a peaceful division into two federations, which is what the early abolitionists recommended. That, among other things, would have ended the fear that Southerners would use the Western territories as a dumping ground for emancipated Africans because by seceding, they would have no constitutional claim to those territories. Secession would also have hastened the extinction of slavery, which drew its strength from being integrated with the Union. Jefferson Davis himself said that secession would mean the end of slavery.

The official story that the war was about the South’s desire to protect and expand slavery and the North’s determination to abolish it is not merely an error in academic history. The evidence against it has not been ignored so much as it has been suppressed. It had to be suppressed because it contradicts the legitimating myth of the centralized nationalist regime that emerged after the war. Having been repeated so often, it has come to be believed because of repetition.

There is a lack of moral maturity in a regime that cannot confront its own moral failures, but constructs its national identity by projecting those failures onto a scapegoat. And this disordered view of moral reality accepted by both the people and their rulers cannot but have a deleterious effect on domestic and foreign policy. A great stride would be made in ending the ideological style of politics — so characteristic of Lincoln’s rhetoric — which distorts the moral lens through which public conflicts are perceived, if the whole truth were told about the North’s role in slavery, in constructing racial attitudes, and in its failure to even remotely confront the great moral challenge posed by slavery.

But that would require writing a quite different kind of history from the one taught to the public over the past 50 years. Indeed, it would require seriously rethinking the standard narrative of post-bellum American nationalism. Such a history is long overdue. As I hope to have suggested in this essay, there is no lack of evidence to support writing such a history.

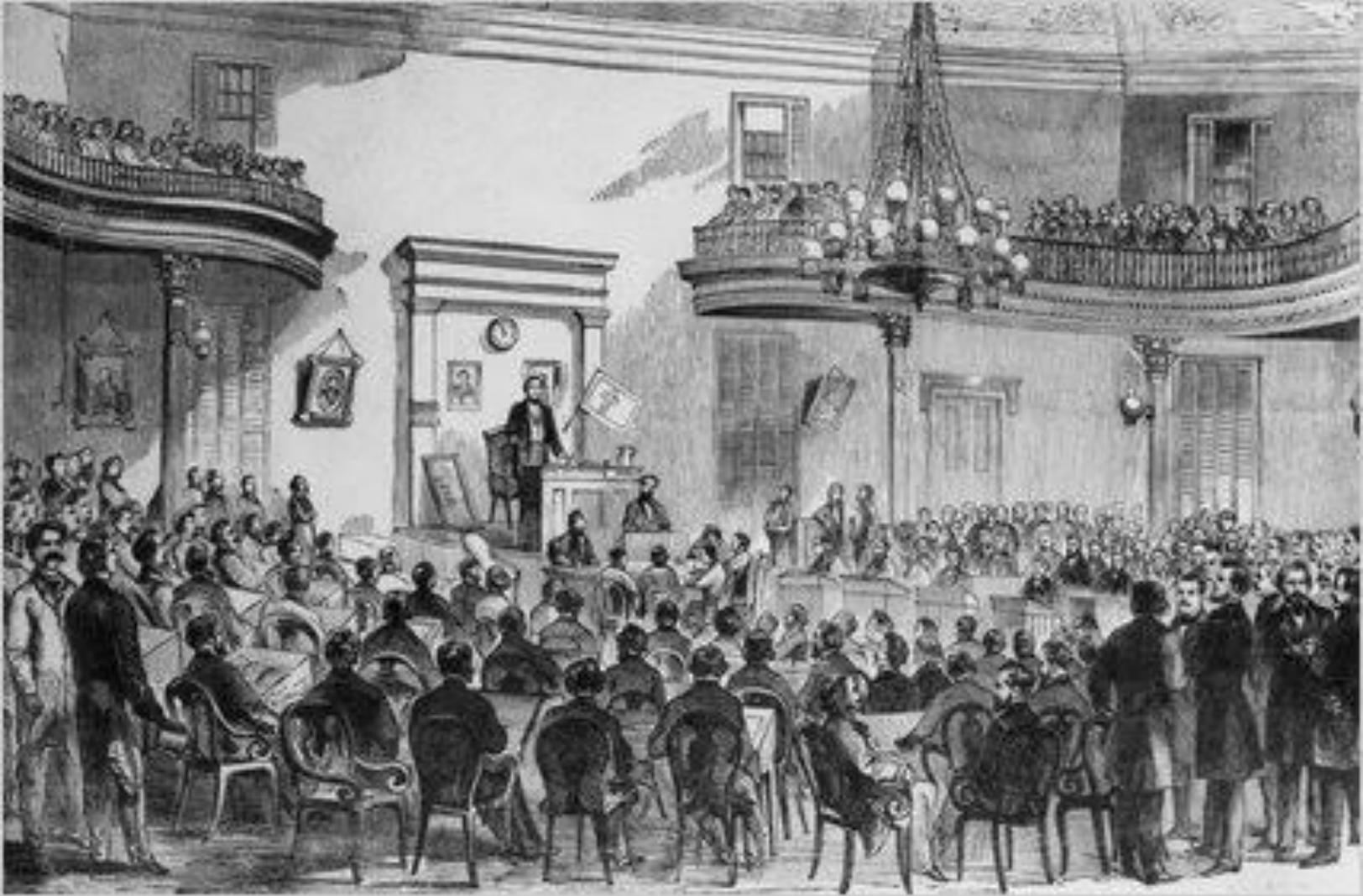
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- PLEASE NOTE: Donald W. Livingston is president of the Abbeville Institute, dedicated to educating college and graduate students about what is true and valuable in Southern tradition. See www.abbevilleinstitute.org and consider making a donation.
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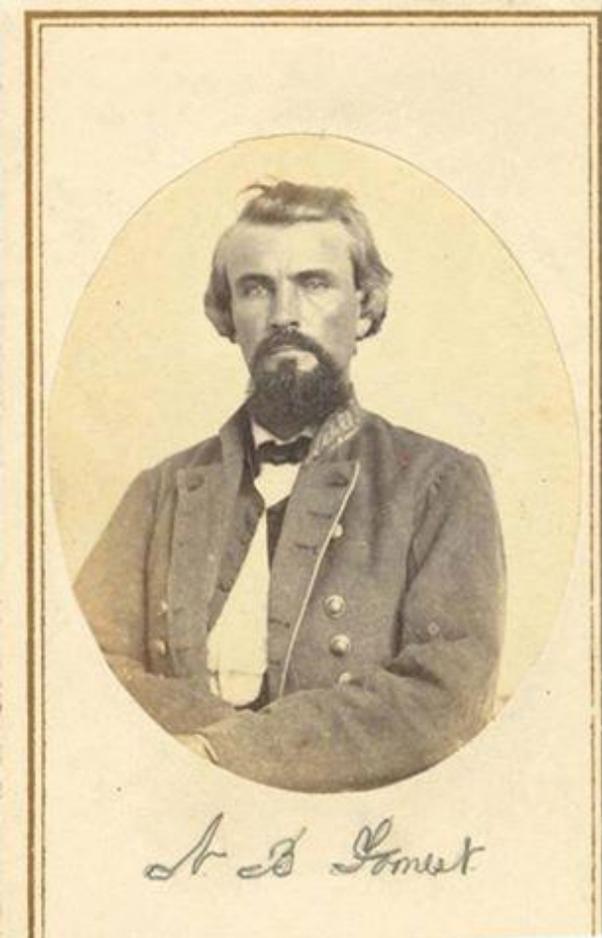




On this day in the history of our nation, January 28, 1861, the Texas Secession Convention convened in Austin, Texas.



On this day in the history of our people, January 26, 1861, Louisiana declared its Independence by seceding from the Uni



Southern Historical Society December 10 at 11:15pm

We tell you over and over that. We say it so often, because we want you to remember it. We want you to understand it, because it is a fact.

Case in point; our favorite subject, General Forrest. They could NEVER beat him, so they lied about him. And today some are stupid enough to believe the lies without checking, much less caring what the truth really is. The ones in charge know though, because Hk Edgerton educated them for two hours in someone's home.

FACT-The city of Memphis turned out in mourning, both black and white, male and female, young and old for two miles to pay their respects. The courts were adjourned and Memphis buried her own favored defender.

FACT. The circus clowns in Memphis don't have the collective integrity of a common demon from hell. Because now, the city of Memphis, full of interloping carpet-bagging, pontificating parasites, and home yankees seek to defile the memory and further slander someone whom they are not worthy to wipe the grime off his boots.

But this is not for them, it is for you...

"Strange as it might appear to those ignorant of General Forrest's true character, hundreds of colored men, women, and children flocked to Colonel Jesse Forrest's residence...to view the remains...

...the colored people...evidenced a genuine sorrow in the death of the great soldier. Yesterday morning, over five hundred colored persons viewed the remains. Of this number not a single one was heard to say anything but what was in praise of General Forrest. The negroes had opportunity to see and know his goodness and recognize his charity and benevolence. Though crude and simple in what they said yet their words came from the heart and were sincere tributes to the excellence of the deceased.

At the church were assembled thousands of persons both black and white. The sidewalks and even the streets for several blocks were thronged and jammed with people.

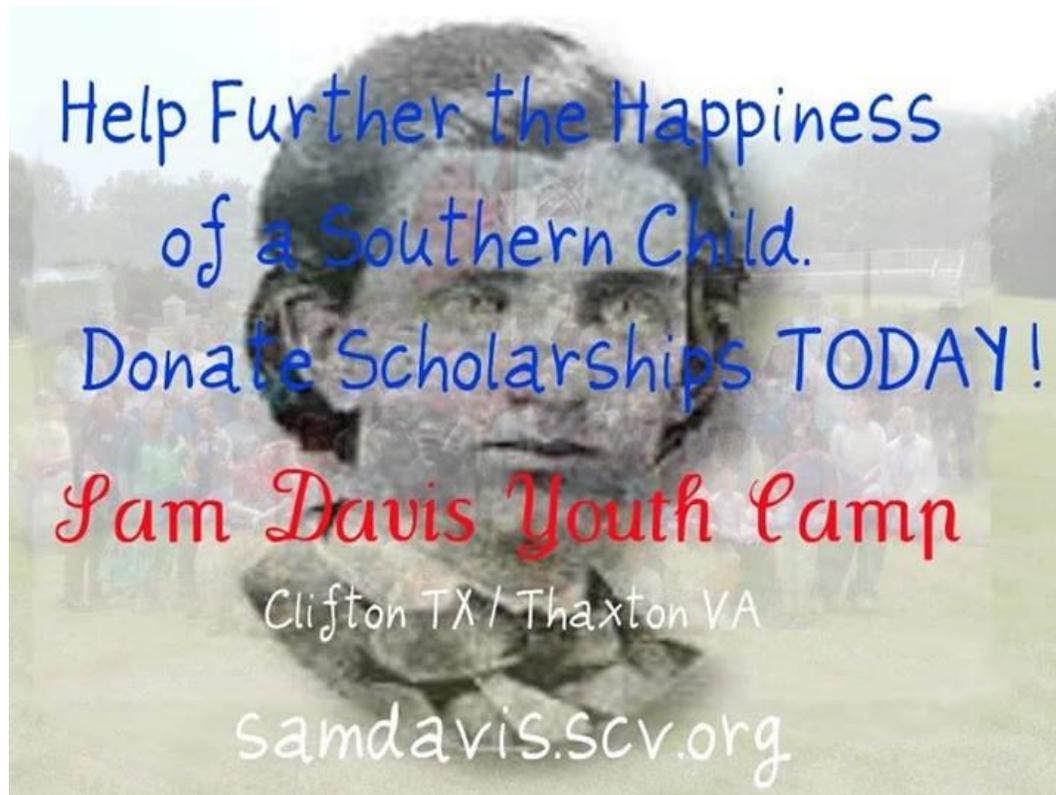
...the crowd pressed in closer to get another view...Among the number were a large number of colored people...who were most deeply affected. The latter were heard to express their love for General Forrest...They were also heard to say that they feared they could not get another so kind and good as he had been."

MEMPHIS DAILY APPEAL

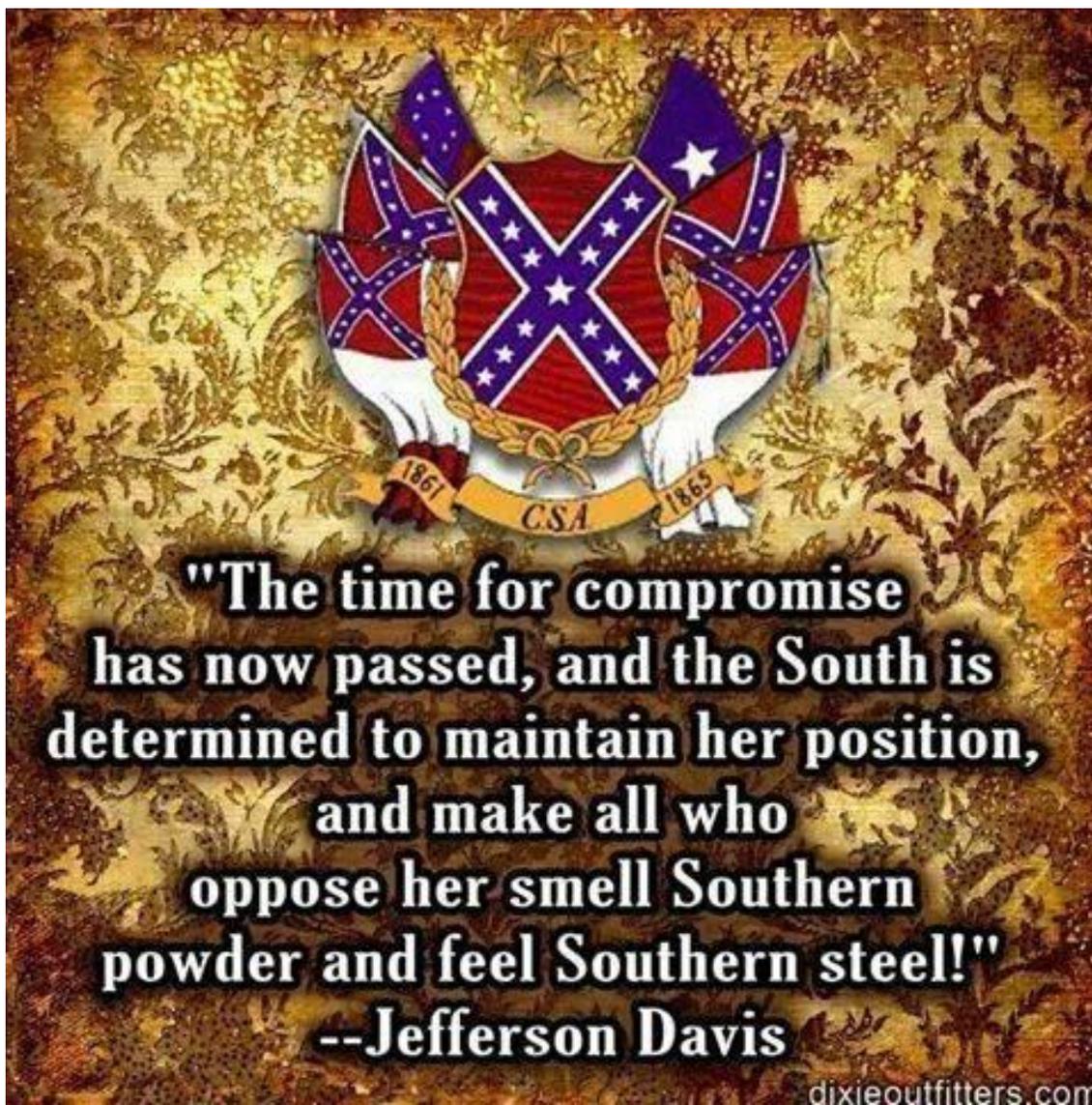
November 1, 1877

And lest you don't believe us, here is a link and you can read it for yourself:

<http://chroniclingamerica.loc.gov/.../sn83045160/1877-11-01/e...>



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Also donations can be made by multiple payments over a period of time. A form is being developed for Founders to list how they want their name listed. Those taking part will receive the form when it is finished. It will also then be available on the museum web site.



To make payment contact GHQ at 1-800-380-1896

Get the form [HERE](#)

Stonewall Jackson Level



Contributors make a donation of at least \$1,000. If they are already a member of the Sesquicentennial Society, that contribution will be taken into account and the minimum contribution for them would be \$850. For some one who is not already a member they can get both for \$1050 with the \$50 dollars going to the Bicentennial Fund.



Robert E Lee Level

Contribution of at least \$5,000. If not already a member of the Sesquicentennial Society it will be included as benefit of this level



Confederate Cabinet Level

Contribution of at least \$10,000. If not already a member of the Sesquicentennial Society it will be included as benefit of this level



Additional

GHQ has acquired 20 special gavels. These gavels are made from wood taken from the damn at Fredricksburg during the War. They are inscribed with the Sesquicentennial logo as well as the notation of the woods origin and comes with a statement of authenticity. The first 20 Camps or Division that contribute at the Stonewall Jackson level will receive one of these unique and valuable gavels.

This program got off to a resounding start. Several members have already become Stonewall Jackson level Founders. One Compatriot has even become a member of the Confederate Cabinet level Founders. Imagine that during the Bicentennial of the War for Southern Independence that your descendants can go to a museum where they can learn the truth about the Confederacy. Imagine also that they can look up on the wall of that museum and see your name and know that you did this for them.





**CLICK ON THESE
LINKS:**



Home
On Display
Sesquicentennial Society
Founders Program
Links

Southern Born, Texas Proud!

"Learn About Your Heritage"

*Sons of Confederate Veterans
Texas Division*



Texas Division

Calendar

Upcoming Schedule of Events

01/16/16	Camp 1938 Lee Jackson Banquet	Kerryville, TX
01/23/16	Camp 1441 Lee Jackson Banquet	Midland, TX
01/30/16	Camp 586 Lee Jackson Banquet	Weatherford, TX
06/03/16 - 06/05/16	<u>Texas Division Reunion</u>	Kerryville, TX
06/25/16	<u>Rosston Cemetery Confederate Grave Marker Dedication</u>	Rosston, TX
07/13/16 - 07/17/16	<u>National Reunion</u>	Richardson/Dallas, TX

Click on the event or on the calendar for more information.





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

The Southern Legal Resource Center is a non-profit tax deductible public law and advocacy group dedicated to expanding the inalienable, legal, constitutional and civil rights of all Americans, but especially America's most persecuted minority: Confederate Southern Americans. **SLRC NEEDS OUR HELP !!!**

Company Overview

Non-profit tax deductible public law corporation founded in 1995, dedicated to preservation of the dwindling rights of all Americans through judicial, legal and social advocacy on behalf of the Confederate community and Confederate Southern Americans.



Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>

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**Southern Legal Resource
Center
P.O. Box 1235
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Follow events on YouTube: ["All Things Confederate"](#)

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!

Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"

www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



Rattle Flag



1st National Flag



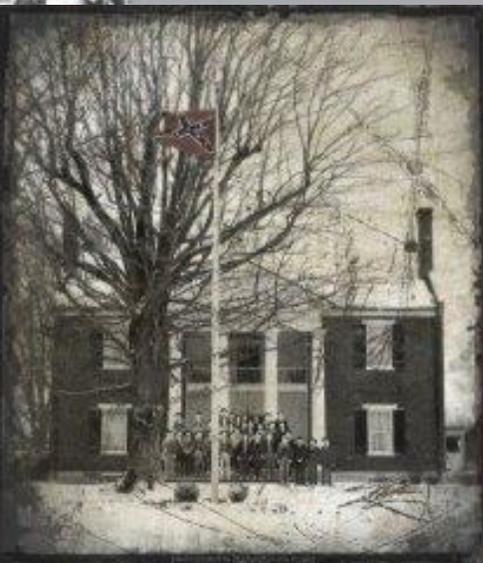
2nd National Flag



3rd National Flag



Bonnie Blue Flag



*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

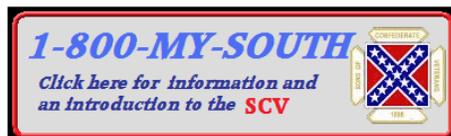
How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".

Lt. General Stephen Dill Lee,
Commander General

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